

The Brooklyn Jewish Center Review

January, 1955

THE UNIQUE PHILADELPHIA LAWYER

THE STORY OF JUDGE MAYER SULZBERGER

By ALBERT MORDELL

THE BOOK OF THE PEOPLE

An Imaginative Jewish Scholar Traces the
Adventures of the Jewish Book

By DR. SAMUEL ROSENBLATT

A BUDGET OF NEW BOOKS

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Professor of Ethics at Yeshiva University and the
Noted Rabbi of Jewish Center, New York City.

Continuing the Subject:

"JEWISH LIFE AND THOUGHT IN THE 20th CENTURY"

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March 2, 1955

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THE UNIVERSITY ON MT. SCOPUS

THE indomitable spirit of a people sometimes finds clearer expression in an act of peace than in even the most heroic exploits of war. It was in this spirit that the *Yisbuv* of Palestine broke ground in July of 1918 for the foundation of the Hebrew University on Mt. Scopus. The guns of Allenby's armies, including the Jewish Legion, were still reverberating in the Judaeen hills at the same moment that great figures in the Jewish world, including Chaim Weizmann, and our own Rabbi Levinthal, gave expression to the eternal ideals of devotion to learning which impelled the construction of a university before provision for the everyday needs of day-to-day living.

In the seven years which followed there arose on the crown of Mt. Scopus a beautiful group of buildings constituting a university which, from its very inception, was the finest seat of learning in the Near East, and which in the years which followed was to make a notable contribution in the fields of science, philosophy and literature to the sum total of Hebraic and world culture. Not even the war with the seven Arab states was permitted to interrupt the full development and continuance of its program. Physical eviction was no deterrent; so that when the trans-Jordanian army took possession of the university, its corpus was transferred and scattered among some 50 buildings in the new city of Jerusalem. Here was, if ever there was, proof of the power of faith.

On January 16, 1955, the American Friends of the Hebrew University made fitting commemoration of the 30th an-

niversary of the University's founding, in an Academic Convocation held in New York City. An additional factor in the celebration was recognition of the great contributions made by American Jewry to the University.

Principal addresses were delivered by Dr. Abram Sachar, President of Brandeis University, and Aubrey Eban. Dr. Sachar found in the University a unifying force which in future years would bring into close cohesion the otherwise diversified and disparate lives of all Jews despite their residence in many countries of differing cultures and civilizations. He assayed this potential as among the great contributions of the University, ranking it as of no lesser value than the services of scientific investigation and discovery by which it might add to and develop the physical resources of the country.

Ambassador Eban spoke of the magnificent contemporary services and the even greater possibilities of the University in translating, in terms of modern life, the three principles which are the basis of the Jewish *weltanschauung*: (1) individual responsibility for personal actions; (2) collective responsibility of all for all, and (3) abhorrence of war and love of universal peace.

Rabbi Levinthal added grace to the occasion with a beautiful invocation and concluding blessing.

It is our prayer that the seed planted on Mt. Scopus more than thirty years ago will perpetually bear rich fruit for the use and benefit of all mankind.

WILLIAM I. SIEGEL.

The Dr. Levinthal Lectureship

ON THE occasion of Dr. Levinthal's completion of thirty-five years of dedicated and devoted service as Rabbi of the Brooklyn Jewish Center, his many friends have decided to pay tribute to him by establishing the Rabbi Israel H. Levinthal Lectureship in Homiletics at the Jewish Theological Seminary of America. This is the finest tribute a congregation can give its Rabbi, permanently linking his name with his Alma Mater and with the department in which he has excelled.

The Seminary recognized Dr. Levinthal's singular talents and made it possible for him to transmit his technique and inspiration to the new generation of rabbis being trained in this land by inviting him to serve on its illustrious faculty as a visiting professor in Homiletics. Hundreds of American trained rabbis have come under his influence.

The members of the Center are now being given an unusual opportunity to express their appreciation of Dr. Levinthal's devoted labors in their midst these many years by generously endowing this proposed lectureship at the Seminary.

DR. BENJAMIN KREITMAN.

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The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A Letter From Chanah, A Friend

I AM devoting my column to a letter which I received from one who was a pupil in our Hebrew School in those early years when the school had just opened. I know our readers will be fascinated by it, even as I was. Though the writer is married and has a family of her own, we still call her, as we knew her in her school days, by her Hebrew name of *Chanah*. She is the daughter of Mr. Henry Gross, one of the Center founders, now a trustee, and Mrs. Gross and has lived, since her marriage, in Austin, Texas, where she is very active in Jewish communal work. Here is the letter in full:

"I am certain that you will receive umpteen expressions of congratulations and felicitations from all over the world on the anniversary occasion that is to be celebrated . . . and I would suspect that you might get some from the Lone Star State, but no Texas well-wishing could be more sincere than that which comes deep from the heart of an individual who is located deep in the heart of Texas.

"How can I sit down and compose a telegram to you when there is so much welled up inside that comes from having happy and wonderful memories of a childhood spent in a particular locale that centered around Eastern Parkway? So, you have to pay the penalty for being the personality that you are, and you simply will have to sit down and wade through whatever I shall say.

"It goes really without saying that my family and I wish you the very things that you wish for yourself and your family—that we fervently pray that the Almighty continue to shower you with His care, protection, inspiration, and love so that these qualities are channelled through you to others.

"At a time like this, I imagine that if you find a few spare moments for relaxation, and you close your eyes and reflect back a bit . . . certain scenes that happened years ago pass before you. Well,

it is muchly the same with me. I recall lots of things . . . from away back. Do you know, I even remember the day that your father laid the cornerstone? I was across the parkway sitting on a bench with my aunt and her friend and then we went inside to this friend's apartment, and I continued to look from the window which was much better because I was above the ground level and could see more.

"I remember 'Pop' who had such a time shooing us kids out of the lobby when we were not supposed to be there (you knew him as Mr. Mueller, resplendent in his grey uniform, cap and badge with the twinkle behind his eyes when he scolded us). Remember the two Italian brothers who were always shining up brass and running the elevators? They would always threaten to tell our parents when we gave them trouble . . . perhaps the greatest feeling of growing up was to be allowed to help run the switchboard. I think all the girls would vie for an excuse to run into the door and around thru the other one . . . we were always in Mr. Goldberg's way. And, how we used to like to sit there, partly hidden by the huge counter and peep at the brides and grooms as they came in . . . dreaming girlish visions of doing the same . . . some day.

"Memories of the school years are filled with names . . . in fact, only recently when I read of Mr. Edelstein's death in the *New York Times*, I remembered a day when Bernice Cohen and I were caught chewing gum in class, by him, and we were sent to see you and we received a lecture about how our parents were sending us to school and what they expected of us . . . she and I were scared to death . . . did you know that? But, when we returned to class, I believe his last name was Freed (forget his first name), a boy started to make her laugh which set me off on giggling and we were put outside of the room once more

and had to stand there in a corner. . . . The one who really got us to behave was 'Mar' Halevi. I don't think Pearl Wohl, or Bernice or I would dare venture a twitch in his room. Of course, Diana Hirsch, Rosalind Kramer and Israel Seegar were always so busy studying. They really were the shining lites. And, the one whose smile I am sure none of us will ever forget (and when I met her in the lobby of the Center just about two years ago on a visit . . . and she called my name as soon as she saw me) is Miss Serbin. She was our first teacher . . . our introduction to our Jewish education. Oh, her voice, her facial expressions . . . I still see them. And Mr. Hirsch . . . he was truly saintly. I recall one Sunday assembly program where he had trouble getting me to memorize a story . . . 'The Yiddishe Gozlin' . . . but I must've done it . . . but it still sticks in my memory.

"Then, there were the different clubs that we belonged to which met on Sundays. I guess the most fun was in the Reus group because we were teen-agish then. Of course, as years passed, we progressed until we were in the Dramatic group, the Adult Education classes until one day we reached the epitome . . . the Young Folks League! Oh, those were the years!

"Rabbi, anyone who spent such wonderful times could ramble on and on . . . but the important thing, I believe, is that even tho sometimes we were problem children (and we were . . . some of us) and perhaps you thought, then, will they ever learn? . . . that we *did* learn . . . we did glean . . . and it did seep in.

"Individuals only realize that when they, themselves, become parents and see chapters of former years repeating. Of course, most of your friends who were or are in my age group are probably still in or around New York. But, when one moves away . . . to localities where Jews do not live in neighborhoods together . . . by that I mean, whenever we would walk on Union, President, Carroll, Crown, Montgomery, or the avenues as Kingston, Brooklyn, New York and Nostrand . . . you saw most faces that were Jewish in character . . . away from New York, especially in smaller places where there might be just 198 Jewish families (as Austin had in 1938 when I

(Continued on page 23)

THE UNIQUE PHILADELPHIA LAWYER— MAYER SULZBERGER

By ALBERT MORDELL

THE events of Mayer Sulzberger's career as editor, lawyer, judge, philanthropist, scholar, book-collector, author, and his activities in behalf of Jewish causes, have become more or less familiar. Behind these were the firm character, striking intellect and unusual personality of the man. In an appraisal of his life an outstanding matter to take into consideration is that Sulzberger changed somewhat in attitude and disposition after he went on the bench at the age of 51 in 1895.

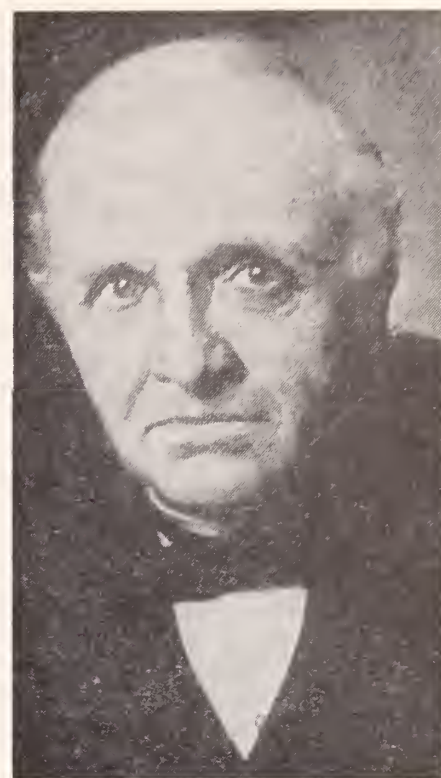
Court clerks and lawyers had known this man as a genial, gentle, humble person. Then something happened. He was the first Jew to serve as a judge in Philadelphia since Moses Levy had been President Judge of the District Court seventy years before. He was impressed with the dignity and responsibility of his office, and he approached it with awe. His past integrity, his knowledge of human nature, and his mastery of the law, would of course serve him in good stead. He now permitted less familiarity from lawyers, and even former clients, than he had in the past. Some of his fellow-jurists, despite their admiration for him, were puzzled at the harshness with which he handled some lawyers, even though these did not acquit themselves creditably in trying cases before him. He was soon feared, though highly regarded. As a judge, the Jewish philanthropist and Hebrew scholar were in abeyance, and as a Jew he was hard on Jewish criminals.

Something should be said about Sulzberger's forebears and background to explain the man. His father, Abraham, who brought the boy along with the rest of the family from Germany in the late 1840's, when the lad was six, was himself a very pious and philanthropic Jew. His paternal grandfather was Mehullam Jacob Solomon, and his grandfather was Ezra Judah Jacob Sulzberger, a rabbi and author of an ethical will which Mayer once published. The descendants of this rabbi have been notable; they include the

The Story of A Communal Leader and Member of a Notable Family Who Achieved National Fame and Caused Just a Little Irritation

Reverend Kaufman Kohler, Arthur Hays Sulzberger, President of the New York Times, Cyrus Adler and the Chicago Sulzbergers. On the judge's mother's side—she was Sophia Einstein—he was distantly related to Albert Einstein. But Mayer's father, and his uncle Leopold, who had preceded him in America, were very poor when they came here. Leopold, like many other Jews who later grew wealthy, was first a peddler and then a butcher. Abraham was also a butcher and then an upholsterer. Mayer was bright enough to enter the Central High School at the age of twelve. On being graduated he became a bookkeeper and a teacher; his career as a lawyer began when he was past 22, after he had studied law in the office of Moses A. Dropsie. While in his mid-twenties he wrote numerous articles on Jewish scholarship for Isaac Leeser's *The Occident*. Leeser had been one of his Hebrew teachers, and soon after his death Sulzberger assumed the editorship of the periodical for a year.

The legal side of Sulzberger's career is found only in the briefs and pleadings among the records of the city from 1865 to 1895. He appeared often as counsel in important cases, as the published opin-



Mayer Sulzberger

ions of judges in the lower and Supreme Court of the state testify. He became virtually recognized as the leader of the bar next to John G. Johnson. He was a busy man, and usually, when he went home at a fixed hour, there was a line of clients waiting who had to return the next day. He soon became prosperous and invested in central realty. Already in the late seventies his name was well known, and he was at the height of his local fame as a lawyer in the eighties.

After he became judge the words "Judge Sulzberger" had magical significance for the Jews. His home, a combination of two houses at 1303 Girard Avenue (both filled with books to the ceiling), was recognized as a place where every Jewish scholar, or unfortunate immigrant, or aspiring student, hoped to visit. Encouragement or endorsement by Judge Sulzberger was equivalent to a diploma and a golden key.

The dry facts of Sulzberger's work as a lawyer are not of interest to the layman. Possibly some day they will be dug out of the records. But a few sidelights on his personality in his law-practicing days are worth disclosing.

Henry S. Borneman, Esq., who was connected with the office of Sulzberger as an attorney more than sixty years ago, relates two anecdotes that shed light on his distinguished employer. One of the attorneys in the office, a Presbyterian, had made a serious error involving a financial loss for which he expected to be "sacked," or at best, sharply reproved. He appeared in trepidation before Sulzberger and confessed his disastrous mistake. Sulzberger merely smiled (and no one could forget that broad, expressive, profound smile), then delivered a little speech.

"Mr. X," he said, "you are a Presbyterian, I believe, and one of the doctrines of your church is that of Predestination. If this doctrine is true then in the distant past it must have been predestined that you, on the blank day of the blank month, in the year blank, were to make the mistake you speak of in my office. Therefore you personally are not responsible. Now go on with your work."

The other episode took place out of the office. Those who were acquainted with Sulzberger knew what a distinguished appearance he made, in spite of his short, rather heavy stature. He had a huge head, almost globular, and his eyes had a habit of moving from side to side as if keenly observing. A low standing collar encompassed his small neck. When he was vacationing at a Long Branch hotel several non-Jewish gentlemen presented themselves before him and apologized for a question they wished to ask. There had been a dispute among them regarding his occupation or profession, they said, though they were certain he was a distinguished man. One had thought he was an actor, another, a clergyman, and so on. Sulzberger, realizing there was something else on their minds, replied: "None of you is right. I am just a Jew lawyer."

Sulzberger was an organizer and officer in many institutions connected with Jewish affairs—Maimonides College, The Jewish Theological Seminary, the Jewish Publication Society, the American Jewish Historical Society, the Baron de Hirsch Fund, Dropsie College, the American Jewish Committee, of which he was president for a number of years. He was an editor, a writer, a public speaker and

lecturer. Early in his career he partially translated Maimonides' "*Guide to the Perplexed*," and de Rossi's dictionary of Jewish authors. He received many honors in his lifetime, being twice offered diplomatic posts in Turkey, which he refused.

But there can be no doubt that he would have wished to be known to posterity for his profound studies of government, law and economic conditions in Biblical times.

It is unfortunate that scholars have not more fully appraised these studies, in which he was ingenious and original, though sometimes over-indulgent. In his first book, "*Am Ha-Aretz The Ancient Hebrew Parliament*," he says, "The modern conception of a rational democratic representative government owes its origin to the ancient Jews, who had as keen an outlook and as wide a vision in political as in religious matters." This is certainly splendid and perhaps partly right, even if the author's conception of the *Am ha-aretz* being a Hebrew Parliament may not be true. He later admitted he had found no evidence that a tribal *am* ever existed. Again, nobly prepossessed in favor of his own people, he concludes in his final work written in his eightieth year, "*The Status of Labor in Ancient Israel*," "A great movement for the protection and improvement of the laboring classes was initiated in Israel more than three thousand years ago and continued to pervade its life and literature, becoming indeed a part of the mental constitution of the people." The strange thing is that the author of this view was hostile to radicals and socialists.

In Sulzberger's "*The Ancient Hebrew Law of Homicide*," he apologizes for presenting views in which he differs from most scholars, but maintains that eventually the Jews had eliminated the idea of civil damages and private satisfaction in homicide cases, and were the originators of the modern belief that the state alone has jurisdiction in such cases. Here he does good work seeking to dispel the views of those who believe that the *lex talionis*, the eye for an eye doctrine, prevailed literally throughout the history of ancient Israel. "*The Polity of the Ancient Hebrews*" was a sort of sequel to the "*Am ha-aretz*."

It was an important and necessary service that Sulzberger performed in assign-

ing not only originality, but pioneering attributes, to the ancient Jews. It has been the tendency to assume that the Jews borrowed their religion, their laws, their legends, and even part of their poetical contributions, from Babylonian, Egyptian, Arabic or Greek sources. The tendency still prevails with some liberals. Sulzberger highly disapproved of these false conclusions.

I do not know if Judge Sulzberger was sympathetic towards the views of Freud. He certainly believed in reading between the lines in his studies of the Bible and making deductions from what was omitted. He gives us a clue to his methods and attributes them to his experiences as a lawyer and judge. In the preface to his book on labor he states, speaking of himself:

"Half a century's acquaintance with witnesses and their testimony has convinced him that no narrative, however sincere, ever tells the whole story. There appears to be a feature of the human mind which is averse to stating facts that are so familiar to the narrator, that he subconsciously assumes that everybody knows them as well as himself, and that to repeat them would be absurd. Hence the true meaning of a witness' narrative is to be found not only in what he expressly says, but also in what he does not say, but which may be fairly implied from the words used."

Sulzberger accumulated a vast library. It contained many ancient folios and quartos imported from England. But it was for his collection of Hebrew books that Sulzberger became distinguished. As early as 1896, the Hebrew bookman, Ephraim Deinard, issued a catalogue of the judge's Hebrew library under the title of "*Or Mayer*." Nearly 400 items, besides manuscripts, were listed. Sulzberger read Hebrew fluently. He, of course, indulged in a hobby, as a collector, and he continued adding to his library long after Deinard's list was published (no doubt at the judge's expense). His Hebrew library ultimately went to the Jewish Theological Seminary. Many of the valuable illustrations in the Jewish Encyclopedia were made from books in Sulzberger's library.

Sulzberger did not consider himself a literary man, but he was particular about good writing. As a matter of fact he showed possibilities as a stylist in his late twenties, as one may see in reading some of his work in the early numbers of *The Occident*.

He had a choice and large vocabulary, and hated affectation in literature. He liked to read romantic novels and disliked realistic ones. He preferred, he told me, Jeffrey Farnol's "Amateur Gentleman" to anything by H. G. Wells. He had faith in the judgment of the public on a book, and a best seller recommended itself to him. He could hardly be classed as a literary man or great critic, and he made no claims as such. Nor was he a trained biographer. A glance at his biographical sketch of his close friend, the versatile scholar and able writer, Joseph Jacobs will show this. It appeared in *The American Jewish Year Book*, 5677, 1916, pages 68-75, after Jacobs' death. He knew Jacobs intimately and yet treated him objectively, distantly, revealing nothing of his personality. He was probably too old at the time to do research on Jacobs' writings—his studies in folklore, for example.

He sometimes arrived hastily at literary judgments and was therefore often unjust. For example, he formed an erroneous estimate of the great Danish-Jewish literary critic, Georg Brandes, who visited this country in 1914. The present writer sent to the judge a magazine article describing his interview with Brandes in which the critic had rightly complained of some misunderstandings to which he had been subjected. Judge Sulzberger wrote to me (in his Spencerian handwriting), admitting that he had not read enough of Brandes' work to form a judgment, but that he was not led to a desire to read him because of these complaints. He thought Brandes had a "good head but rather a small soul." Brandes had some faults in common with Sulzberger, among them the passing of "cruel judgments on those who hold other views than his own," as Sulzberger wrote me of Brandes. I am not prepared to say, whether he himself had, to use the judge's own words, a "whimpering sensitiveness to what he deems a misunderstanding concerning himself." This he had deduced from my interview with the critic. Sulzberger often formed adverse judg-

ments of people, and he often failed to see the potentialities of men who subsequently became famous. Israel Davidson told me that because once, as a young man, he expressed a disparaging opinion of Longfellow, he received no encouragement from Judge Sulzberger. There is a letter by Sulzberger dated September 1899 in the Historical Society of Pennsylvania to Albert Rosenthal, the artist, in which he tells him he had met in Italy, "and promptly disliked," Bernhard Berenson, who then was already a distinguished art critic. Yet he always sought to help art students.

The judge had a great admiration for people who were financially successful. This was a puzzling trait to those who knew how much he valued scholarship, for scholars were generally poor. He had his worshippers, and he in turn thought highly of them, men like Dr. Solomon Solis-Cohen, Felix Gerson, Joseph Jacobs, David W. Amram, Solo-

mon Schechter, Israel Zangwill, Naphtali Herz Imber (whom he subsidized), and the older rabbis such as Morais and Jastrow. He had regard for Rabbi B. L. Levinthal and signified this by attending the bar mitzvah of his son, the present Judge Louis E. Levinthal. I remember that at this event he was seated among old orthodox bearded Jews who could not speak English and gazed at him reverently. Embarrassed and bored, he suddenly arose and left. He liked my father, Phineas Mordell, who, he once said, knew his library better than anyone else, and came there almost weekly to borrow books for work on his Hebrew grammar. He employed my father in cataloguing his library and transcribing some Gratz letters. He also suggested that my father write on the *Sefer Yetzirah*, which my father did.

Sulzberger was a strange combination of generosity and harshness. His tongue knew no bounds if he disliked a person or had little regard for him intellectually or morally. In fact, it was the custom

GIFT FROM PROF. EINSTEIN

Autograph Manuscript of Einstein's Theory of Relativity.

ÜBER DEN GEGENWÄRTIGEN STAND DER ALLGEMEINEN RELATIVITÄTSTHEORIE.

§1. Prinzipien.

Der allgemeinen Relativitätstheorie liegen folgende Gedanken zugrunde—

(1) Wie in der früheren Theorie wird ein Modell der Realität zu konstruieren gesucht, welches den Charakter eines vierdimensionalen Kontinuums hat, das wir kurz "Raum" nennen wollen.

(2) Im Gegensatz zur früheren Physik wird verlangt, dass die zur Darstellung des Realen dienenden Funktionen der Koordinaten Gesetzen genügen, die vom *Gleichzeitigkeitspunkt der allgemeinen Kovariation* ausgehen und sich einfach ausdrücken.

Diese letztere Aussage drückt das allgemeine Relativitäts-Prinzip aus. Es ist das ein rein formaler Gesichtspunkt und nicht eine bestimmte Hypothese über die Natur. Denn jedes System von Gesetzen, welches überhaupt sinnvoll ist, lässt sich in allgemein kovarianter Form ausdrücken. Trotzdem ist dieses Prinzip von grosser heuristischer Bedeutung. Denn im Allgemeinen sind nicht relativistische Theorien, welche bei Verwendung eines bestimmten Koordinatensystems einfach erscheinen, höchst kompliziert und unnatürlich, wenn ihre Gleichungen in allgemein kovariante Form gebracht werden. Dies gilt z.B. von Newtons Gravitations-Theorie und Bewegungsgesetze. Andererseits ist unmittelbar klar, dass das Prinzip an sich einen methodischen Fortschritt darstellt. Denn eine nicht relativistische Theorie enthält nicht nur Aussagen über Dinge, sondern auch Aussagen, die sich auf die Dinge und auf die zur ihrer Beschreibung dienenden Koordinatensysteme beziehen; eine solche Theorie ist also von logischen Standpunkten aus weniger befriedigend als eine relativistische, deren Aussagen von der Koordinatenwahl unabhängig sind.

Zu (1) bemerke ich, dass dieser Punkt des Programmes mit der Quanten-Mechanik in ihrer heutigen Form nicht im Einklang ist; dem letztere vertritt darauf ein Modell der Realität zu konstruieren. Die in ihre Gleichungen eingehenden Variablen beschreiben nur Wahrscheinlichkeiten nicht Tatsächlichkeiten.

Aus dem Gedachten geht schon hervor, dass das allgemeine Relativitätsprinzip *alters* keine hinreichende formale Basis für eine Theorie sein kann. Die heuristisch allgemeine Relativitätstheorie gründet sich ausserdem auf die Postulate:

(3) Es kommt im (vierdimensionalen) Raum einer bestimmten Riemann-Metrik

$$ds^2 = g_{\mu\nu} dx^\mu dx^\nu \quad (1)$$

eine objektive Bedeutung zu.

Dieses Axiom gründet sich in erster Linie auf das schon aus der speziellen Relativitätstheorie stammende Prinzip der Konstanz der Lichtgeschwindigkeit ($c = 3 \times 10^{10}$ cm/sec). Es entspricht aber auch dem Charakter der Natur, dass in ihr die *Kongruenz* im Inneren der Elemente der Natur zu sein scheint (Einklang der Elementarteilchen sowie der Maxwell-Gleichungen von der Vorgehensweise).

(4) Es besteht die Frage, ob die in die Gleichungen eingehenden Funktionen überall regulär (stetig und differenzierbar) sein sollen, oder ob etwa die materiellen Teilchen durch Singularitäten darzustellen seien. Dies ist eine offene Frage. Ich bin aber der Meinung, dass Singularitäten ausgeschlossen werden müssen.

§2. Kritische zur bisherigen Form der allgemeinen Relativitätstheorie.

Die Variablen $g_{\mu\nu}$ des Metrik des Raumes (physikalisch gedeutet als Inbegriff der Messungen mit Messstäben und Uhren) sowie das Gravitationsfeld darzustellen. Zur Beschreibung des elektromagnetischen Feldes bedarf es

When Prof. Albert Einstein helped to dedicate the Library of Nazi-Banned Books in the Brooklyn Jewish Center 20 years ago (the nucleus of the present general library) he presented the Library with the gift of an early manuscript of the Field Theory and the first printed edition of the Theory of Relativity. The first two pages of this work is reproduced above.

in those days for the old-time lawyers to indulge lavishly in profanity, and it would not be honest to hide the fact that the judge could emulate any of them. He was, however, touched by tales of distress and usually offered help.

Here is a story which illustrates how thoughtless and hurtful Sulzberger could be. When Chief Justice Horace Stern was a boy he was introduced to the judge. Sulzberger was told he was going to study law, and being a brilliant student would undoubtedly make "his mark." "Well, I hope he will learn to write out his name," was the judge's comment, leaving the boy thoroughly discomfited. Fortunately, later in life, the judge conceived great admiration for this boy who ultimately was one of his successors on the bench in his particular court. Lawyers who tried cases before him inefficiently were made the subjects of his sarcasm. He also used to take the cases out of the hands of counsel and try them himself. The judge was aware that he was often criticized for this, and his justification was that he acted in the interests of justice, but he also enjoyed the effects of his interference and castigating comments. His courtroom was like a theatre. He would walk up and down on his platform and gaze around with a broad smile. As a result, students, lawyers, and laymen would come to hear "the old man hand it out."

There is a good story illustrating a combination of generosity and vindictiveness in the judge. I can do no better than repeat it in the language of an article I wrote for the *Philadelphia Record*, May 16, 1923. It was told to me shortly after his death:

"A Hebrew Rabbi, who was quite an Orientalist, was in the habit of sharply criticizing and abusing Judge Sulzberger; in fact, on one occasion he condemned the judge from the pulpit. Reports frequently reached Judge Sulzberger of the maledictions heaped upon his head by this Rabbi, but he never made any reply or took notice of the matter. As fate would have it, the Orientalist was reduced to extreme penury, and his only resource was to sell his valuable library; but he could not find anyone in Philadelphia interested in purchasing it. He knew that Judge Sulzberger was an Oriental scholar, so he made up his mind to pocket his pride and see the judge. Sulzberger bought the

books, wrote out a check for the amount requested, and then went down to the bank to get it cashed for him. After the Rabbi had pocketed the money, Judge Sulzberger said to him, 'Goodbye, I don't want your library.' Sulzberger knew that it was a tragic matter for a scholar to part with his books, and he refused to take it even from one who had proved an enemy."

THE "DEAD SEA SCROLLS" PUBLISHED

A COLLECTION of the Hebrew University Dead Sea Scrolls, "Otsar Ha-M'gillat Ha-G'nuzoth," deciphered and edited by the late Professor Eliezer L. Sukenik, has been published in Jerusalem.

The Scrolls, the first of which were discovered by Beduin in the Judean wilderness in 1947, were immediately recognized as a significant find by Professor Sukenik of the Hebrew University.

The current publication includes "M'gillat Yeshayahu Beth" (Scroll of the Second Isaiah), "M'gillat Milchemet B'nei Or Bivnei Hoshech" (The Scroll of the War of the Sons of Light against the Sons of Darkness), and "M'gillat Hahodayot" (The Scroll of Thanksgiving).

"M'gillat Yeshayahu Beth," least seriously ravaged by time, closely resembles the traditional text of the book of Isaiah.

"M'gillat Milchemet B'nei Or Bivnei Hoshech" was relatively well-preserved when found. This apocalypse, describing the eventual triumph of the "sons of light" over the "sons of darkness," has been attributed to an ancient Hebrew sect, the Essenes. This scroll provides a valuable addition to the knowledge of military procedure in Israel during the last two centuries of the Second Temple (destroyed 70 C.E.). The end of the Scroll contains songs of victory.

Though many sections of the "M'gillat Hahodayot" were preserved, there are large gaps in the manuscripts. Evidently written by two different hands, there are thirty-five hymns of thanksgiving, resembling the Psalms in their spiritual expressions and the thanks given to the Lord for indicating the righteous path to the authors. Professor Sukenik maintained that these poems were composed by a spiritual leader of the Essenes.

Perhaps I may be pardoned if I tell a personal story. When I was graduated from the Central High School in Philadelphia, my father, whose pursuits in Hebrew grammar Judge Sulzberger had encouraged, took me to meet the venerable jurist and to get his verdict on the future literary and rabbinical possibilities of his son. It was Sulzberger's birthday and he was in a good humor. Unfortunately I upset it. Noticing in the bookcases volumes of Byron and Shelley to whom I was then, as now, devoted, I asked the judge about his opinion of these poets. I did not know that he was not especially a student of English poetry, and that as a matter of fact the books were part of a collection of the judge's late brother, Jacob, a litterateur.

Sulzberger replied that he was not interested in these poets, because, during the Civil War, they had sympathized with the South. I am afraid I loudly proclaimed that Byron and Shelley had both died around forty years before the Civil War. The judge went to an encyclopedia then came back. He did not say a word. After the session was over, during which he kindly gave me permission to consult his Hebrew books if I needed them for the projected, Rabbinical studies, my father asked for his opinion of my qualifications. It was highly unfavorable, both as to my literary and rabbinical future. As regards the latter, he paradoxically stated that I would resemble a certain Reform Rabbi whom he detested. My poor father was heartbroken.

Subsequently, however, I had friendly contacts with him. One of my satisfactions is that he bought a copy of my "Erotic Motive in Literature."

But these were the superficial qualities. The true character of Mayer Sulzberger was described by Chief Justice Horace Stern. In a penetrating address, Justice Stern said, "His thoughts were illumined with an iridescent glow of humor, fortified by profound scholarship, impregnated with philosophical reflection, and vivified with a penetrating vision that was almost uncanny. . . . He was not content to do palliative charity and merely to dole out alms, but what he gave was himself, and he did it with a loving heart and a selfabnegation that none but those closest to him can divine."

The following is the striking address delivered by Dr. Rosenblatt at the celebration of the 20th anniversary of the Brooklyn Jewish Center Library on December 20. Dr. Rosenblatt is Professor of Semitics at Johns Hopkins University and Rabbi of Beth Tfiloh Congregation in Baltimore. Another of his distinctions is that he is the son of the great cantor, Yosele Rosenblatt.

WHEN Professor Heinrich Graetz published his monumental and epoch-making "History of the Jews," the first comprehensive and scientific account of the long and chequered career of the Jewish people ever to have been compiled, the almost unanimous reaction of the reviewers was that it wasn't history. The history, they declared, of a political entity like a people, to be deserving of the name, should give information about the wars fought by that people in its struggle for existence, about the territories occupied or conquered by it, about the kings that ruled over it and the armed forces they had at their disposal, about the day-by-day life of this people and its relations with its neighbors, about its customs and habits and the arts cultivated by it and the archeological evidences of these arts. What Graetz was offering in the eleven tomes of his *Geschichte der Juden* was for the most part—that is, for the period of eighteen centuries since the destruction of the Second Temple of Jerusalem and Jewry's dispersion throughout the world—only a catalogue, chronologically arranged, of teachers and the subjects they taught, of scholars and the books they had written. From the disproportionate space devoted in this work to the educational institutions and the literary productions of the Jews during their eighteen-hundred-year-old exile one would get the impression that the schoolroom and the synagogue were the only spheres of their activity—nay the limits of the world in which they moved, that all they did outside of performing the most necessary functions of living was study and pray, that other things either did not exist for them or did not matter.

Well, the critics were right and they were also wrong. They were right in their definition of history and in their stipulation of the conditions that must

be fulfilled by the writer of history. They were wrong, however, in their conclusion that Graetz had in his "History of the Jews" failed to meet these requirements. On the contrary, had he written any other type of Jewish history than he did, he would have been guilty of gross misrepresentation. For the fact is that books and the persons who transmitted the wisdom contained in these books played a very important, nay the most important, role in Jewish life for more than three millennia. Jewry's greatest contribution to mankind was a book—its Torah. "For it is your wisdom and your understanding in the sight of the nations (*Deuteronomy* 4.6)," was the valuation placed upon this book by the man whose name was indissolubly linked with it. *Teacher*, "our teacher Moses," Moshe Rabbeinu, was the title by which this first leader of Israel was honored and remembered by posterity. Long before the establishment of the monarchy in Israel there existed a directive in its code of laws enjoining kings to have a copy of this book on hand at all times and to read therefrom every day of their lives. "And it shall be with him and he shall read therein all the days of his life (*Deuteronomy* 17.19)." The place in the Temple of Jerusalem in which a scroll of this book was deposited was none other than the Holy of Holies. The chief distinction of Ezra, the Scribe, the restorer of Jewish religious life in the Land of Israel during the early years of the Second Temple, was to have taught the contents of the book to the masses of the Jewish people so that it was no longer the exclusive property of the priests. The foundations were also thereby laid of a society of which it could be said: "And all thy sons shall be learned of the Lord (*Isaiah* 54.13)." And even if it be true that, so long as Jews dwelled on their ancestral soil and were to a certain extent its masters, other, more mundane, interests absorbed their energies, certainly once the state was liquidated and their national autonomy came to an end, their foremost occupation as well as the virtue most

An Imaginative Scholar Traces The Adventures of the Jewish Book

THE BOOK AND THE PEOPLE

By DR. SAMUEL ROSENBLATT

highly rated by them was the study of the book—"And the study of Torah outweighs them all (*Mishnah Peab* 1.1)."

It was but natural that this should have come to pass for with the loss of their sanctuary and their homeland Jews ceased, in their political and economic life, to be the subjects, but became thenceforth the objects of history. Their world literally contracted to the four walls of the synagogue and the house of study. Where they might reside, what callings they might engage in in order to eke out a livelihood, even the clothes they were permitted to wear—all this was decided for them by others. Only in the schoolroom and the house of prayer were they free to act, original, creative, independent. This was the situation alluded to by the remark that "from the day that the Temple was destroyed all that was left to God in the world were the four ells of the halakah."

Israel's heroes and rulers were now no longer manipulators of the sword, but teachers, men of the book. The answer to the question: "Who are the *kings*?" was "Our teachers." And they were kings, these teachers, not only theoretically speaking, but in fact. For they wielded, by means of their spiritual sway and their prestige, an authority much greater and they commanded an obedience far more complete and absolute than any that their predecessors might have exacted by the force of arms. And the armies upon whom they depended for the maintenance of this authority were not foot-soldiers or horsemen equipped with weapons of destruction, but the pupils of the schools conning their lessons. "The (Jewish) world," remarked one of Israel's sages, "is maintained solely by the breath that issues from the mouths of the schoolchildren (*Babylonian Talmud, Sabbath* 119b)," as the Psalmist has said: "Out of the mouths of babes and sucklings hast Thou established strength to annihilate an enemy and avenger (*Psalms*

8.3).” “So long as the voice of Jacob is heard in the classrooms of Jewish schools, the hands of Esau can do no harm to Jacob’s children (See Midrash Genesis Rabba on *Genesis* 27.22).”

In a moment of weakness the Romans, who were besieging Jerusalem, had, just as the fall of the Holy City was imminent, acquiesced in the seemingly innocent request of Rabban Johanan ben Zakkai for permission to establish an academy of Jewish law in Yabne. A generation later they corrected their error by forbidding on the pain of death the instruction of Jewish children in the tenets of their faith contained in their book of books that was taught at this academy. They realized that the only means of stamping out Judaism was to strike at the roots, to dry up the source of its vitality. If they failed, it was not their fault. Their plan miscarried only because martyrs like Rabbi Akiba risked their very lives to transmit to the young the traditions of the fathers.

However it be, Jews became from then on completely what Mohammed in the sixth century of the common era recognized them to be—“the people of the book.” The wars waged by them were chiefly wars of or about the book. The controversies of the pupils of Hillel and Shammai, the debates of Rab and Samuel, the hair-splitting arguments of Abayi and Raba concerned the interpretation of the words of the Book. The purpose of the polemics carried on by Saadia Gaon, the foremost champion of Rabbanite Judaism, against the Karaites was to determine that not only the Written Torah, but also its complements and commentaries contained in the Talmud that constituted the Oral Law, were to be recognized as the basis of the Jew’s conduct. The chief bone of contention that divided the Jewish world into two hostile camps for two centuries after the death of Moses Maimonides was a book that that greatest Jewish thinker of the Middle Ages had written in an effort to harmonize the text of the Jewish Book of Books with the teachings of Aristotelian philosophy. In the bitterness of the contest the opponents of Maimonidean rationalism denounced the book that the sage had composed to the powers that be as a “collection of heresies.”

The result was a public burning under the auspices of Christian ecclesiastical authorities of copies of Maimonides’ “Guide.” This led to the unfortunate consequence that a similar fate was decreed only a few years later for a book that was revered by all Jews including the enemies of philosophy, namely the Talmud. The church, which had always looked upon the synagogue as its most formidable rival, realized—and rightfully—that “the pen was mightier than the sword.” Like the Romans a millennium earlier it, therefore, tried to combat the influence Judaism had upon its followers by robbing them of their most precious possession—their books. When its attack upon this arsenal of the Jewish spirit, the repository of Israel’s wisdom, took place, one of the outstanding Jewish religious leaders of the time, Rabbi Meir bar Baruch of Rothenberg, wrote a lament, that is still recited on the Ninth of Ab, the anniversary of the destruction of the Temple of Jerusalem, as over a beloved kinsman who had died a violent death. “Ask thou that wast burnt by fire” is its opening cry. His grief was justified, because these literary treasures were the elixir of Israel’s life and the secret of its longevity. “For they are our life and the length of our days (Daily Prayerbook).” As a Jewish poet of our age has so well expressed it:

“Jews could readily console themselves for the loss of Jerusalem and the Temple and the Ark of the Covenant and the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the imperishable treasure they had saved, the Bible. . . . That one book is to the Jews their country. Within its well-fenced boundaries they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Absorbed in the perusal of their sacred book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth—but they, the Jews sat poring over this book, unconscious of the wild chase of time that rushed on above their heads.”

The burning of Maimonides’ “Guide” and shortly thereafter of the Talmud took place in 13th century France. But the war against the Jewish book did not

end then or there. It continued relentless and without intermission. In the sixteenth century, for example, a few decades after the invention of the printing press, when it was no longer necessary laboriously to copy books by hand or painstakingly to correct, as the King of Jewish Commentators, Rashi, was compelled to do, the few scarce, defective specimens of manuscripts of the Talmud that were available, at a time when the publishing houses of Italy, in which the renaissance of classical learning in Europe had its beginnings, were about to release a flood of Jewish classics, which would have let the Jewish world know the truth about the Jews, a well-nigh insurmountable obstacle was put in the way of the flow of this Jewish printed literature by the introduction, at the instance of the popes of the time, of a rigid censorship. As a result, many priceless Jewish literary treasures were consigned to the flames. The system was soon adopted elsewhere in the Christian world, especially in Russia which had become, in the nineteenth century, a seat of Jewish culture as well as the most populous center of Jewish life. However, the most deadly blow to be dealt to the Jewish book was that which was delivered in our own day in what was once known as the “land of *kultur*.” Not content with destroying the bodies of the Jews who fell under their jurisdiction, the Nazis of Hitler’s Germany sought to annihilate Jewry’s soul by making bonfires of books of Jewish authorship or content. The loss they caused to Jewish and general learning is difficult to estimate. Fortunately the damage was not complete. Thanks to Hitler’s defeat a considerable portion of the loot was recovered and thus escaped destruction. Like the people of the book the books of the people survived.

But is not a life that is almost wholly concentrated about books rather narrow and limited in scope? Hear, then, what a great Jewish lover of books, the father of a family of translators and the proud possessor of a large library, had to say on this subject to his son in his last will and testament.

“My son,” said Judah to Samuel Ibn Tibbon, “make thy books thy companions, let thy cases and shelves be thy pleasure-grounds and gardens. Bask in their paradise, gather their fruit, pluck their roses, take their spices and their

myrrh. If thy soul be satiate and weary,
change from garden to garden, from fur-
row to furrow, from prospect to pros-
pect. Then will thy soul renew itself,
and be filled with delight, for remember
the lines of the poet:

'How shall I fear man, when a soul is
mine? . . .

Why fret about poverty, when in
her is wisdom from whose hills
I may hew jewels?

If I hunger, lo! her dainty fruits;
If I thirst, I find her streams!

Sit I desolate, when her harp charms
me with her melodies?

Why seek a friend to hold converse
and lose her cunning accents?

My harp, my lyre are at her pen's
point,

Her scrolls are my gardens and
paradise.' "

It was a very rich life, therefore, that
browsing among these records of human
thought and treasures of man's spirit
offered to those who were willing to take
advantage of the opportunity. As for
the Jews, books were so greatly cherished
by them, especially those they regarded
as sacred, that they never threw them
away, when they had become old and
worn, but either buried or hid them. It
was to the latter practice, which was
prevalent among the Jews of Egypt, that
we owe the discovery, some six decades
ago in a synagogue in Cairo by the later
reorganizer of the Jewish Theological
Seminary of America, Dr. Solomon
Schechter, of the famous *Genizah*, a
hoard of manuscripts going back to the
Middle Ages the decipherment of which
has shed and is continuing to shed bril-
liant light on theretofore completely ob-
scure periods of Jewish history.

We have reason to be proud of the
title bestowed upon us of "people of the
book." Of course not all books are of
value. Not everything published is
worthy of being preserved. "And above
all," warned *Ecclesiastes* (12.12), "be-
ware, my son, of making many books
without end." There is a delightful
memento apropos of this matter in the
American Jewish Archives published by
the American Jewish Historical Society
in connection with the tercentenary of
American Jewish religious life. It stems
from the pen of Rabbi Isaac Mayer Wise,
the father of Reform Judaism in this

country and founder of the Hebrew
Union College at Cincinnati. Wise was
a prolific writer. Nevertheless, believe
it or not, he started out by being very
reluctant to see himself in print. The
reason he gave was the following:

"On the day of judgment all the dead
will have to appear before the judgment
seat of the Most High and enumerate
the merits which might justify their res-
urrection. . . . The authors, too, will pre-
sent themselves. Proud and sure of him-
self, each writer will indicate the book,
or even books, which he has written and
claim the merit of having directed hu-
manity to the true understanding of God
and his works. The Almighty Judge
then orders: 'Let everyone of you take
from his writings that which is his; to
that which he has borrowed he has no
right. He who can show anything which
is his own shall be resurrected; the others
will return to the silent grave. What-
ever is original in each book will be pre-
served for eternity; all else will be
burned.' Such gigantic heaps of books
will have to be burnt that the resurrected
will have enough fuel for a century,
without having to fell a single tree in
the forest. For this reason the prophet
tells us: 'Then all the trees of the forest
will rejoice' (*Psalms* 96.12)."

No, not all that is written is worth

preserving. However, it is our great
merit to have produced among others at
least one book of enduring value, a book
that has held its own for three thousand
years and is still a best-seller today.
Nothing in human literature has ever
equalled it in influence. No other lit-
erary work has hitherto been able to take
its place. That is our boast, our pride.
It is on account of our relationship to
this book that we have been honored with
the title of "people of the book."

"Ah me! what countless miseries,
What tears all unregarded,
Hast thou consoled and softened
With gentle voice and holy!
How many hearts that struggle
With doubt, remorse, anxiety,
With all the woes of ages,
Dost thou on ample pinions
Lift purified to Heaven!

"Listen! the world is rising,
Seeking, unquiet, thrilling,
Awakens the new century
To new hopes and new visions.
Then hear upon the mountains
Strange and lifegiving voices;
Every soul seems to wait,
And from that Book the signal
For the new day shall come."

(David Levi, 1846)

A BIALIK ANNIVERSARY

THE significant role which Bialik
played in the revival of the Hebrew
language and the national renaissance of
the Jewish people was described by Pro-
fessor Ben Zion Dinur, Minister of Edu-
cation and Culture, at a memorial meet-
ing in Tel Aviv recently marking the
twentieth anniversary of Bialik's death.
The participants at the meeting, after
listening to a presentation of selected
poems and prose works from Bialik's pro-
lific pen, gathered at the great poet's
grave in the Old Cemetery of Tel Aviv
South, where *Kaddish* was recited by Mr.
Dov Bialik, brother of the national poet.

Haim Nahman Bialik, poet laureate of
the Hebrew Renaissance, was born in
Volhniya, Russia, in 1873 and died in
Vienna in 1934. Since his death, which
occurred on the twenty-first of the
month of Tammuz, Haim Nahman Bialik
and Theodor Herzl, father of the politi-
cal rebirth of the Jewish people (died

twentieth of Tammuz 1904), have been
linked together as the spiritual and politi-
cal cornerstones of the renaissance of the
Jewish people in the land of Israel.

Part of Bialik's greatness was the crea-
tive manner in which he showed himself
a master of the Hebrew language. He
turned a classic but almost forgotten lan-
guage of books into a vehicle of vigorous
idiomatic expression. He was also an
outstanding anthologist, short story
writer, essayist and translator from class-
ical European literature.

At a special memorial symposium held
in Jerusalem, Professor Y. Klausner, emi-
nent historian of Hebrew literature, de-
clared that "Bialik's poems gave a new
direction to his people." Professor Klaus-
ner, in analyzing Bialik's works, stated
that though they expressed "terrible de-
spair," they also revealed his powerful
belief in the grandeur of the Jewish
nation.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"Israel Salanter — Religious Ethical Teacher," by Dr. Menahem G. Glenn. Dropsie College for Hebrew and Cognate Learning and Bloch Publishing Co., N. Y.

This is the story of a religious-ethical current in 19th Century Judaism and of its founder, Rabbi Israel Salanter, which has had a tremendous influence on Jewish life even to this very day. The book was originally intended for a doctoral theses at Dropsie College, but the author expanded the work, popularizing it and thus making it attractive not only to students, but also to the general intelligent reader.

Dr. Glenn gives a vivid portrayal of the social and cultural life of Russian, and particularly of Lithuanian Jewry in the 19th century, describing the conflicts between the Hassidim and Mithnagdim, and between the followers of the Haskalah and their opponents. It was in the midst of these conflicts that Rabbi Israel of Salant—a picturesque figure of great learning and renown—founded the *Musar* movement, which emphasized the ethical aspects of Jewish life and teaching. Perhaps the word "ethics" is not a valid translation of the word *Musar*, which indicated spiritual qualities leading to holiness in life. He did not seek to introduce a new school in Judaism, but to add to the general legalistic system of education in the average Yeshivah an intensive training in the spiritual-ethical ways of life and thus discipline the Jew in a life of holiness.

Dr. Glenn gives a fine biographical portrayal of Rabbi Salanter, his work, his struggle and his influence on Jewish thought in many lands. He tells also the work of the Rabbi's favorite disciples who helped to spread his teachings. Dr. Glenn himself studied in a Yeshivah in the province of Wilna, presided over by a great follower of Salanter's *Musar*, and thus is familiar with the spirit that pervaded the entire movement. The last chapter is devoted to Rabbi Israel's "Epistle of *Musar*," which is the credo of the *Musarists*, and which is here published in the original with an excellent English translation and scholarly annotations.

This is a work which should appeal to all who are interested in the cultural and

spiritual movements in Jewish life which have helped to fashion the Jewish personality. Above all, it is an essential work for modern Jewry, for we still need to re-emphasize many of these spiritual-ethical teachings so ably formulated by Rabbi Israel Salanter; they would help to make us a "holy people" and provide a spiritual as well as an ethical influence upon all the peoples of the world. Dr. Glenn deserves thanks and praise for a work well done. It will serve as a literary monument to one of the great figures of 19th century Jewry.

"The Vanishing Generations," an autobiography by Louis Parnes, N. Y.

This is the absorbing autobiography of a prominent layman, one of the oldest members of our own Brooklyn Jewish Center and for many years a member of our Board of Governors. It is, in truth, the tale of a vanishing generation that lived in two worlds. Mr. Parnes gives a detailed account of his early life in Wishnewitz, a small town in Poland, where he studied in the *Bet Ha-midrash* and became immersed in the old Jewish learning. He describes the communal life of that city and gives us a picture of its leading figures as well as of his own ancestors. At times the author rises to dramatic heights, as when he describes the tragic end of Rabbi Yosele, whose piety and charming personality made a tremendous impression upon him.

The customs of his day are revealed in the account of the arranged match for Mr. Parnes, when he was just about Bar Mitzvah, with a girl whom he never saw—when he did see her, had sense enough to declare she wasn't for him and refused to go on with the arrangements. He finally did meet the girl of his choice, whom he married when he was 18 and she but 15, and with whom he lived in wedded happiness for 66 years, until her recent death. He tells of the penetration into that small Polish town of the spirit of the Jewish Enlightenment, and how he came under the influence of the Hebrew writers and early Zionist workers of that day. At the age of 20, leaving his wife and a child in Wishnewitz, he made his way to America, following the wave of immigration of that era.

In his early struggles in the new land he experienced the vicissitudes of most of his fellow immigrants, but it did not take long before America opened its blessed opportunities to him, and he made the most of them. He soon was able to bring his wife and child to his new home, and to gradually make his mark in the business world. His chapter in the history of the dress industry in New York reveals a phase of the economic development of our country which will prove fascinating to many in the manufacturing industries.

Mr. Parnes never lost the idealism of his youth, and you follow his search for spiritual nourishment. He loses interest in the old orthodox way of life, as did many of that generation, and begins his search for new values. He becomes a disciple of Dr. Felix Adler's Ethical Culture, but soon finds the new movement lacking the spiritual essence for which he yearned. It is interesting to read how our own Brooklyn Jewish Center answered his spiritual and cultural needs, and how he found in Conservative Judaism the reservoir of the truths which he feels are essential to the American Jew.

Mr. Parnes, though achieving great success in the business world, never forgot his old townsmen in Wishnewitz. He founded the Wishnewitzer Society for relief of the town, and during World War I, brought them the aid they sorely needed.

Space permits only a slight account of the author's activities which the book reveals. It is a story well told, and Mr. Parnes deserves our congratulations and thanks for having put into permanent form the rich experiences and achievements of his 85-year pilgrimage through life.

"The Commentary of David Kimchi on Psalms," by Rev. Dr. Jacob Bosniak. The Jewish Theological Seminary of America and Bloch Publishing Co., N. Y.

It is good to see a Rabbi, who has served in active and fruitful ministry for many years, find the time for scholarly research and to publish the fruits of his valuable labor. Rabbi David Kimchi, who lived in the 12th century, was one of the most popular commentators of the Bible, and his works were studied by non-

Jews as well as by Jews. Unlike Rashi, who, in most cases, limits his comments to explaining the meaning of the words, Kimchi interprets the verses of the Bible more as a preacher, which he was, than as a literal commentator. He answers many Christian beliefs and charges about Judaism; and his interpretations all tend to strengthen the faith of the Jew.

Dr. Bosniak spent a number of years in editing this edition, which comprises Kimchi's commentary on the fifth book of the *Psalms* (Ps. 107-150); he studied all the principal manuscripts of the commentary which are found in the library of the Seminary, and he had the great advantage of being guided in his work by the sainted Prof. Alexander Marx. He has corrected the errors of many of the copyists of the manuscripts and has thus restored the exact text of Kimchi. Rabbi Bosniak has also written a splendid introduction, in which he gives a fine analysis of the personality and the work of Rabbi Kimchi and includes some quotation from the comments and interpretations of the ancient Rabbi. Rabbi Bosniak is to be congratulated for having enriched the field of Jewish scholarship with this work.

"The Need to Believe"—The Psychology of Religion, by Mortimer Ostow and Ben-Ami Scharfstein. The Internal Universities Press, N. Y.

We of the Brooklyn Jewish Center have a special interest in this book, not only because, as a religious institution, we are naturally interested in any work that endeavors to prove the need of religious belief, but also because the principal author is a product of our institution. Dr. Ostow is the son of one of our most active trustees; he was taught in our Hebrew School and was a member of our Junior Congregation. Today he is a prominent physician and one of the leading psychoanalysts in the city. The co-author of this work is the son of Professor Zvi Scharfstein, one of the great authorities in the field of Hebrew Education, and specializes in philosophy.

"The Need to Believe" is a valuable contribution to the psychology of religious faith. It reveals a thorough wasting of the theories of all the leading authorities in the sciences of psychiatry and psychoanalysis, and summarizes and analyzes for us their views on religion.

It is a common notion that psychiatry and religion are at odds. This work endeavors to prove that on the contrary, both can and should be complementary, and that psychoanalysis, in particular, can do much to illuminate the workings of religion.

The authors offer psychological explanations and interpretations of various aspects of religion, such as ritual, prayer, prophecy and mysticism, and endeavor to show how effective these can be for the individual's psyche and for social well-being. Thus they come to the conclusion that "the most arbitrary-seeming ritual helps to subject us to communal obligations and thus to make us ethical." Religion, in general, if rightly understood, "makes us eager for the passive acceptance of communal obligations and restrictions which are necessary for a stable society." In other words, they endeavor to prove the practical usefulness of religion by means of the discoveries of psychiatry and psychoanalysis regarding the human personality. The authors are indeed modest, and admit that "such theories are more easily stated than proved."

The truly religious person, of course, does not cling to his religion because of its "practical usefulness." He accepts it because of his own, or his people's understanding that it is the will of God. But it is good to know that these popular sciences also recognize the beneficent influences of a true religious belief.

Drs. Ostow and Scharfstein make a good case for Freud's theory that the religious person manifests the continued illusions of the child, and show their agreement with Freud's brilliant pupil, Carl Jung, who holds that religion represents "the cumulated wisdom of mankind." The volume gives ample proof that Jung was correct in his analysis of religious belief when he said, "to be a conscious unbeliever—a state of mind also motivated by irrational forces—is to invite psychic disaster."

This is an able and thoughtful presentation of a vital subject. The authors have made a valuable contribution to modern thought in their endeavor to prove, through the medium of psychiatry and psychoanalysis, that "we are subject to a nearly irresistible need to believe."

"Brandeis University," by Dr. Israel Goldstein. Bloch Publishing Co., N. Y.

Future historians of the cultural achievements of present-day American Jewry will be greatly indebted to Dr. Israel Goldstein, eminent Rabbi and Zionist leader, for this fine account of the founding of Brandeis University, in which he played the leading role. It was he who initiated the project of this first Jewish-sponsored secular university in America, and who gave so much of his thought, time and effort to transform the dream into a reality. The whole story is given with much documentation, so that the account is of historical importance. While, in large measure, it details his own part in this effort, he also records the efforts of every one who played a significant part in the development of the project during the period of Dr. Goldstein's association with it.

One of the most interesting chapters in the volume is the author's account of the disagreement that developed between him and Professor Albert Einstein about certain routine matters. Dr. Goldstein displayed rare courage and self-effacement in withdrawing from his post as President of the Board of Trustees of the University so as to ensure Professor Einstein's continued support of it. The story of that episode makes interesting reading and proves the devotion with which Dr. Goldstein served the cause of the institution.

"Sabbath In The Home," by Rabbi Israel Goldfarb.

No one has done more to popularize traditional Jewish music than the author of this delightful little volume, Dr. Israel Goldfarb. We all know what the Sabbath used to mean for the Jewish home—the beautiful ceremonies and melodious songs with which it was observed from the moment that it was welcomed at sunset on Friday until it was ended with the Havdalah on Saturday night.

Rabbi Goldfarb aims, with this volume, to revive the spirit of Sabbath delight in the Jewish home. He gives us all the ceremonies and the table songs for the Sabbath, together with the music, so that parents and children may join in melodious songs to observe the Sabbath in true joyous fashion. Everything of and for the Sabbath is here included—the blessing over the candles, the blessing of the

children, the Kiddush for Friday eve and Sabbath noon, the Grace after meals, the Zemirot—or table songs—and the further rituals until the farewell to the Sabbath.

The book is well planned and beautifully printed. It should be in every Jewish home, and it makes a fine gift to a friend, who would undoubtedly be influenced by it to bring the spirit of Sabbath joy into his home.

"The Scourge of The Swastika," by Lord Russell of Liverpool. Philosophical Library, N. Y.

The readers of the *Review* are undoubtedly familiar with the story of the publication of this important work, since all the newspapers told of the efforts of the British Government to stop its publication. Indeed Lord Russell was compelled to resign from his office as Assistant Judge Advocate General because of his refusal to drop its publication.

Lord Russell, as Deputy Judge Advocate General of the British Army of the Rhine, served as the legal adviser of the Commander-in-Chief in respect to all trials of German war criminals in the British Zone of Occupation. In this book the author gives a detailed factual account of the Nazi barbarities, an account that staggers the human imagination. Why Britain should have wanted to suppress it is difficult to understand, unless she felt that present political and diplomatic relationships make it unadvisable to recall the story of these horrors. But man does have the faculty to forget, and it would indeed be sad if this and future generations would forget this chapter in world history, when a beastly cruelty was exhibited by men that surpassed the horrors even of the darkest ages.

Lord Russell tells the story not in vindictive fashion, but as historian and jurist careful of his facts and observations. He has made a valuable contribution to the history of the last world war, and to the hitherto untold full story of Nazi dehumanization of millions of the German people, resulting in the brutal murder of at least twelve million people. As Sir Hartley Shawcross said at the Nuremberg trials of these criminals, this was "murder conducted like some mass production in industry."

"Spiritual Awakening," by Rabbi Kurt Klappholz. Block Publishing Co., N. Y.

Many books are being written to prove the need of religion for the advancement of the physical and mental well-being of people today. Rabbi Klappholz's book is dedicated to that purpose, but he especially emphasizes the necessity of the Jewish concepts of religion for man's well-being. He therefore discusses and

analyzes many of our every-day problems in the light of the eternal truths of religion. Some of the titles of his essays will reveal the wide area of his discussions: "Religion and Mental Health"; "Religion and Business"; "Religion a Pattern of Behavior." The essays are brief and to the point, and will undoubtedly help to create a spiritual awakening in the lives of many readers.

Reviewed by AARON KRUMBEIN

"Humash La Talmid — The Student Bible," by Rabbi Mordecai H. Lewittes. Hebrew Publishing Co., N. Y.

Rabbis, teachers and scholars have often remarked to their audiences that the Bible is Israel's gift to mankind and to the world. Reuben Breinen, a well known writer, called it his "spiritual food without which he could not exist a single day." In my own experience I have heard the Bible referred to in glowing terms only by mature persons who are well versed in Bible study. The occasion was certainly rare when a youngster of the elementary grades referred to his learning of Humash in an endearing manner. To him Humash was the tough subject. The words were long and hard. The sentence structure was difficult to grasp. To many, Humash is an unending series of printed words—monotonous and drawn out page after page. Many can rarely make up missed work without expert guidance no matter how short the passage is.

This fear of a subject is no longer warranted. We have now "Humash La Talmid," a Bible for the young student. The author has demonstrated a wealth of experience in surpassing all previous attempts at Bible abridgements. "The Student Bible" creates and maintains in the child an interest for the study of Torah.

It is pleasing to note that while difficult passages are omitted there are no changes in the original text. The division of the Sidrah into stories and the stories into lesson units is helpful to the teacher in presenting just the right amount of material at a time. The English introductions and vocabularies of unfamiliar words before the lesson motivates and clears away difficulties that prevent the rapid comprehension of the text by the pupil.

The exercises at the end of each chapter have been skillfully prepared and help the student master the vocabulary and material studies. There is a great deal of variety in the exercises and the experienced teacher will know how to use them in line with the objectives of his lesson.

At long last Rashi has been promoted. He is no longer just a name in a history book. His commentaries are placed on the student's level in English and provide new, fascinating meanings and explanations. The tests at the end of each Sidrah can be used in several ways. They may be given as open book tests, classroom tests, or as review exercises.

There are two other features that permit integration of other parts of the Hebrew school curriculum. First, the original music to which a number of passages have been set, provides material for the music period and facilitates committing to memory quotable sections. Unfortunately, the music has been omitted from volume II. It would be good to include it in future printings of the volume. Second, the Hoftorah summaries will help to explain an important feature of the synagogue service.

Finally the dictionary at the end of each volume gives the student an opportunity for dictionary practice and aids him to overcome the obstacles of forgotten words and passages.

With these two volumes Rabbi Lewittes has added notably to his other works, the "Ivrit Chayah," "Misifrut Hedorot" and "Heroes of Jewish History." Congratulations to Rabbi Lewittes for a job well done.

ARE YOU MAKING USE
OF THE CENTER LIBRARY?

NEWS OF THE CENTER

Rabbi Kreitman to Deliver Third Lecture in Series "Questions Young People Ask"

At the Late Services this Friday night, January 28th, which begin at 8:30 o'clock, Rabbi Benjamin Kreitman will continue his series on the general theme "Questions Young People Ask." This series grew out of a number of questions that have been submitted to the rabbi by members of the Young Folks League and those who attend the Late Friday Night Services. It has met with great response on the part of the audience. Dr. Kreitman will deal with the specific topic "Does a Jew Have to Believe That He is Chosen?" In this sermon he will deal with the doctrine of the chosenness of the Jewish people and will present many of the present day criticisms of these doctrines and his own belief on how it should function in modern Jewish life.

Cantor Sauler will lead in the congregational singing and render a vocal selection. We hope that many of our members, their families and friends will attend to hear the discussion of this vital question.

Advance Notice

Next Friday, February 4th, at our Late Friday Night Lecture Services, Rabbi Levinthal will take as the subject of his discussion "Toynbee's Study of History and His Misinterpretation of Jewish History."

Metropolitan Council of the United Synagogue of America

Over 300 delegates, representing 74 Conservative Congregations, attended the all-day Annual Convention at the Forest Hills Jewish Center.

At breakfast, over 60 Presidents of the 93 Congregations represented in the Council met to discuss problems of mutual interest.

Dr. Simon Greenberg addressed the delegates at luncheon.

A community of interest was very much in evidence at the interesting seminars which followed.

Our Center was represented by Harry Sholom Secunda. A social hour followed. Blickstein, Frank Schaeffer and Benjamin Markowe, who was re-elected as Treasurer.

The Dr. Levinthal Endowed Lectureship

THE campaign to establish in perpetuity the Israel H. Levinthal Endowed Lectureship in Homiletics at the Jewish Theological Seminary was officially initiated by a committee meeting at the Center on January 13. The intense enthusiasm displayed by all present indicated the success of this great undertaking, which will be highlighted by a dinner in honor of Rabbi Israel H. Levinthal on Monday, February 7, at the Center.

The informal meeting was presided over by Mr. Max Herzfeld, the campaign chairman, who, together with Mr. Harry Leventhal, his co-chairman, has been devoting considerable time and energy towards the planning and conducting of this effort. In opening the meeting, Mr. Herzfeld pointed out that this year's campaign is of special significance since it will be conducted for a double purpose, the establishment of the Israel H. Levinthal Lectureship in Homiletics and the traditional raising of the Seminary's maintenance funds. The chairman conveyed messages of keen interest received from members who were unable to attend the meeting. They included telegrams from Dr. Moses Spatt and Mr. Moses Ginsberg from Florida and from Mr. Samuel Lemberg.

The main speakers of the evening were Rabbi Israel H. Levinthal, Judge A. David Benjamin and the Hon. Jacob L. Holtzmann, a member of the Board of Regents of the State of New York.

Others participating in the evening's program included Rabbi Benjamin Kreitman, who pronounced the invocation, and Rabbi Mordecai H. Lewittes, who lead in the saying of grace. Reservations for the dinner to Dr. Levinthal, at \$6.50 per plate, should be made by calling the Center office HY 3-8800. Ladies are cordially invited.

Brooklyn Jewish Center Library Celebrates Its 20th Anniversary

THE twentieth anniversary of the founding of the Brooklyn Jewish Center Library was celebrated at a special gathering on Monday evening, December 20th. Dr. Reuben Finkelstein, chairman of the Library Committee and member of the Board of Trustees, presided and the guest speaker was Dr. Samuel Rosenblatt, noted Baltimore Rabbi and Professor of Semitics at Johns Hopkins University. Dr. Rosenblatt's address is published in this issue of the *Review*. Dr. Rosenblatt was introduced by Dr. Israel H. Levinthal, who pointed out in his remarks that it was appropriate for us to follow the Center's anniversary celebration with a celebration commemorating the founding of its library. He said that our Rabbis explained the traditional Jewish expression, "Yelchu M'Chayil El Chayil," "May they go from strength to strength," by interpreting it as going from the Beth Haknesset to the Beth Hamidrash, from the synagogue to the House of Study. We, too, followed these steps by following the founding of our Synagogue with the establishment of our Library which is, indeed, a Beth Hamidrash, a place of learning.

Dr. Elias Rabinowitz, director of the Center Library, gave a short history of the Library's growth from one row of shelves of 1,500 books in 1933 to its present size of more than 10,000 volumes.

Other guests on the dais included Dr. Benjamin Kreitman and Rabbi Mordecai H. Lewittes, Rabbi in charge of the Center's Hebrew Schools. The lighting of the Hanukkah candles by Cantor William Sauler preceded the celebration. Cantor Sauler also sang a number of liturgical melodies by the late Cantor Yossele Rosenblatt, father of the guest speaker. He was accompanied by Mr. Sholom Secunda. A social hour followed. Refreshments were served by a committee of the Sisterhood including the Mesdames Frank Schaeffer, Morton Klinghoffer and M. Robert Epstein. Morris Hecht was chairman of the arrangements committee and a book exhibit was prepared by Mrs. Hecht.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

GENBERG, JOSEPH: Married; Res.: 1745 President St.; Bus.: State Veteran Counsellor, 252—7th Ave.; *Proposed by* Louis Goldman.

GOLDBERG, MISS LILLIAN: Res.: 1010 Eastern Pkwy.; *Proposed by* Dr. Abraham Bernhardt.

GOODMAN, MISS IRENE: Res.: 548 Vermont St.

HERMAN, THEODORE: Married; Res.: 350 Lefferts Ave.; Bus.: Chemical Laboratory, 1265 Bway.; *Proposed by* Robert Fox, Nathan Wolfe.

KRAMER, MARTIN: Married; Res.: 601 Eastern Pkwy.; Bus.: Teacher, E. N. Y. Vocational H. S.

KRIMSKY, JESSE: Married; Res.: 1359 Carroll Street; Bus.: Attorney, 305 Bway.; *Proposed by* Dr. Milton Schiff, Abe Meltzer.

RITCHIN, HYMAN B.: Married; Res.: 201 Eastern Pkwy.; Bus.: Economist, Foley Square.

SAMUEL, JOSEPH: Married; Res.: 240 Crown St.; Bus.: Advertising, 6th Ave.; *Proposed by* Joseph Langer.

SENDER, SAMUEL L.: Married; Res.: 326 Kingston Ave.; Bus.: Undergarment Cutter, 102 Madison Ave.

SLODZINA, MISS GERTRUDE: Res.: 2212 Brigam St.

SLODZINA, MISS PEARL: Res.: 2212 Brigam St.

WEINER, MISS FRIEDA: Res.: 134 Tompkins Ave.

WINFIELD, MISS JOYCE L.: Res.: 627 Linden Blvd.

ZAUDERER, BENJAMIN: Married; Res.: 410 Crown St.; Bus.: Quilting, 135 No. 11th St.; *Proposed by* Irv. S. Horowitz, Leo Kaufmann.

The following have applied for reinstatement:

BABBIT, SAMUEL: Single; Res.: 148-29 —58th Rd.; Bus.: Textiles, 400 Lafayette St.; *Proposed by* Harold Kalb.

HOROWITZ, ALBERT: Married; Res.: 750 Lefferts Ave.; Bus.: Paper, 55 Throop Ave.; *Proposed by* Dr. Irving Horowitz, Sol Horowitz.

LOWENFELD, MORTIMER P.: Single; Res.: 258 Sullivan Pl.; Bus.: Engineer, Poughkeepsie, N. Y.; *Proposed by* Isador Lowenfeld.

MEISEL, JOSEPH: Married; Res.: 36 Catalpa Ave.; Bus.: Metal Products, 5-15—48th Ave., L. I. C.; *Proposed by* Chas. Rubenstein, Dr. Lionel H. Bernstein.

ROSS, GEORGE: Married; Res.: 24 Flower Rd.; Bus.: Accountant, Valley Stream, L. I.

Additional Applications

BERMAN, DAVID: Single; Res.: 275 Linden Boulevard; Bus.: Real Estate, 175—5th Ave.

CHERNOK, MISS NORMA: Res.: 108 East 51st St.

COHEN, MISS RITA: Res.: 50 East 18th St.

EISENBERG, IRVING: Married; Res.: 1005 Lincoln Place; Bus.: Cab Owner; *Proposed by* Louis Kramer.

FRANK SCHAEFFER,
Chairman, Membership Committee.

The Saturday Night Clubs

This month, particular stress is being placed upon certain important aspects of Jewish life. A series of discussions has been inaugurated on the subject: "Jewish Values and Symbols."

This coming Saturday, January 29, the second in this series will be held, and it will be on the subject: The Torah—its composition, value to humanity, and place in Jewish life today.

We have also undertaken an ambitious Jewish music project. Our sessions last Saturday, January 22, were devoted in great part to the learning and singing of Hebrew songs, and they were well enjoyed by all. Several of our forthcoming meetings will also be given over to this type of activity.

The month of February has these features to offer:

The U.S.Y. Kinus on the week-end of February 4-6.

Celebrations of Lincoln's and Washington's Birthdays, with special programs prepared for each.

Meetings devoted to Jewish music on February 26.

Plans and preparations for the Purim observance on March 5, the Megillah reading on March 7, and the Purim Carnival on March 12.

IN OUR HEBREW SCHOOL

ALL departments of our school participated in the current drive for the Jewish National Fund, and close to \$1500. was collected by our students.

* * *

The Junior Congregation was represented at the Boston conference of the United Synagogue Youth on December 28, 1954. A report of the activities at the convention was given to the Junior Congregation by Abraham Eisenberg and Joseph Aronow.

To promote the activities of the Junior Congregation, Mr. Julius Kushner, chairman of the Hebrew Education Committee, has appointed a sub-committee consisting of Mrs. Sarah Epstein, Mr. Irvin Rubin, Mrs. Beatrice Schaeffer and Mr. Jack Sterman.

* * *

The worshipers at the service on Saturday, January 8th, were greatly impressed by the Hagigat B'reshith ceremony at which we honored those students who had begun the study of Humash. This ceremony has been introduced at the suggestion of Prof. Sharfstein, of the Jewish Theological Seminary, to dramatize the significance of the study of the Bible in the religious life of our people. Soloists were Barbara Eisenstadt, Allen Rashkin, Renee Silverman; narrators were Marcia Kramer and Alan Rosenthal. Rabbi Levinthal and Rabbi Lewittes explained the significance of the occasion.

* * *

Radio Station WEVD invited the members of our graduation class to take part in a radio quiz program which was broadcast on Sunday, January 16th. The program was recorded at an assembly of our Hebrew School on January 11th. Members of the panel were: Leila Kern, Richard Goodman, Karen Friedman, Burton Haberman, Herman Hinitz and Eileen Kirshner.

* * *

A community Service and Breakfast was held by our High School students on Sunday, January 16th. The guest speaker was Mr. Harold Kushner.

* * *

The annual "Meet the Faculty" gathering of the PTA will be held on Feb. 2.

* * *

We thank Dr. and Mrs. William Hyde for their donation to our Hebrew School Scholarship Fund.

Founders and Pioneers of the Center

AT THE celebration of the 35th anniversary of the Center on November 22, 1954, plaques were presented to all founders still with the institution and engraved certificates to all members of 25 years' standing or more. The following is the list of both groups.

Founders of the Center

Mrs. Hyman Abrams	Mrs. Samuel Katz	Meyer Robbins
Louis Albert	H. Kirsch	Morris Robbins
Mrs. Samuel Barnett	Milton J. Kirschman	Mrs. Samuel Robbins
Charles H. Bellin	Mrs. Benj. J. Kline	Jacob A. Rosen
Alex Bernstein	Dr. Benjamin Koven	Mrs. Meyer A. Rosen
Louis Blankstein	Max N. Koven	David Rosenberg
Louis Brenner	Dr. Morris T. Koven	Jacob Rosenman
Harry Cooper	Israel Kramer	Adolph M. Rosenheim
Mrs. M. Diamond	Morris Kramer	Mrs. Louis Rosenman
Mrs. M. Duberstein	Oscar T. Kurshan	Ira L. Rosenson
Nathan Dvorkin	Mrs. I. Lazarowitz	Hyman Rothkopf
Samuel M. Elowsky	Mrs. Max Leff	Samuel Rothkopf
Max Fabrikant	Frank Levey	Samuel Rottenberg
Charles Fine	Morris Levin	Mrs. Jacob Rutstein
Isidor Fine	Philip A. Levin	Charles J. Schless
Dr. Reuben Finkelstein	Samuel Levin	Abraham Schlusberg
Jacob A. Fortunoff	Mrs. L. J. Levinson	Samuel Schneider
Dr. David Gingold	Mrs. Jacob Levy	Heyman Schrier
Moses Ginsberg	Jeremiah Levy	Isaac Schrier
Abraham Ginsburg	Mrs. Margaret M. Levy	Nathan T. Schwartz
Pincus Glickman	Nathan Levy	Jacob Shapiro
Mrs. Jacob Goell	Mrs. Aaron Lewis	Nathan D. Shapiro
Mark J. Goell	Mrs. H. Lieb	Thomas Shapiro
Mrs. A. L. Goldman	Mrs. Samuel Londner	Philip Shorin
Herman I. Goldman	Max Lovett	Isaac Siegmeister
Mrs. Abraham Goldsmith	Isador Lowenfeld	Isidor Silberberg
Louis Gordon	Mrs. Leib Lurie	Simon Spiegel
Aaron Gottlieb	Samuel Marcus	Joseph Stark
Isidor Gray	Mrs. A. J. Markel	Samuel Stark
Samuel Greenblatt	Benjamin Martz	Abraham J. Stelzer
Henry H. Gross	Mrs. Morris Miller	Mrs. Benjamin Stolloff
Morris W. Haft	Pirits Miller	Mrs. Ida Stulman
Dr. Jacob Halperin	Jacob Mormar	Mrs. Oscar Sufrin
Nathan Halperin	Morris Nienken	Hon. Nathan Sweedler
David Halperin	Kalman I. Ostow	Mrs. Harris Weingold
Mrs. Leo Hirsch	Philip Palevsky	Mrs. A. A. Weinstein
Samuel L. Hoffman	Louis Parnes	Abraham Weinstein
Jacob L. Holtzmann	Mrs. J. D. Posner	Benjamin Werbelovsky
Samuel Horowitz	Mrs. Abraham Prince	Louis Wolff
Mrs. Samuel Horowitz	Hyman Rachmil	Mrs. Louis Zankel
Samuel Horwitz	Abraham E. Ratner	Abraham H. Zirn
David B. Kaminsky	Samuel Reich	Samuel Zirn
Harry S. Katlowitz		Harry Zirinsky

Members of the Center for 25 Years or More

Benjamin Markowe	William Goodstein	Akiba Margolin
Bernard J. Aaron	Mrs. Morris Gorelick	David Mickelbank
Mrs. Hyman Aaron	Aaron Gottlieb	Dr. Isaac Perlstein
Mrs. Joseph I. Aaron	Judge Emanuel Greenberg	Isidor Polivnick
Dr. Nathan H. Adler	Louis J. Gribetz	I. Jerome Riker
Abraham Albert	Louis Halperin	Mrs. Louis J. Roth
Barney Berke	Max Herzfeld	Louis Saffer
Dr. Lionel H. Bernstein	Mrs. Gertrude Horowitz	Charles Safier
Joseph N. Blumberg	Mrs. Rose Horowitz	Mrs. Harris Salit
Phillip Brenner	Solomon Horowitz	Mrs. Nathan Salwen
Morris Duskis	Max Jacobs	Frank Schaeffer
Abraham Feit	Samuel Kamenetzky	Dr. Simon Shapiro
Joseph Feldt	Hermen A. Katz	Mrs. Louis Smerling
Jennie Finkelstein	Martin Katz	Morris Smerling
Mildred Finkelstein	Mrs. Louis Klein	Dr. Moses Spatt
Harry A. Freedman	Seymour Koff	Dr. Victor Spevack
Barnett Gabriel	Louis Kohn	Irving Steinberg
Henry Gold	Herman Lambert	Sol Sussman
Samuel H. Goldberg	Dora Leaks	Jacob Weinsier
Herman I. Goldman	Isaac Levingson	Mrs. Louis Weinstock
Dr. Max Goldstein	Irving Lurie	Mrs. Morris D. Wender
David Goodstein		Dr. Samuel A. Wolfe

Center Membership

The fiscal year of our Center began on January 1st. Statements for 1955 have been mailed out and members are urged to cooperate by remitting their dues for the ensuing year as early as possible. Prompt action will facilitate the Center's operation, and will be much appreciated.

Members are reminded that the enrollment of new members is of the utmost importance. Membership is the lifeblood of every organization and our Center is no exception. There are many prospective members in the Center's neighborhood waiting to be approached. Let us make sure they are not overlooked. Invite your neighbors and friends to visit us and see our many facilities. Once they see the Center in action, they will join.

Boys' Gym Dept. Very Popular

The attendance in the gym by our youngsters has increased tremendously. Wednesday and Sunday afternoons are extremely popular because of the basketball games that are played by the Cubs and the Senior boys. Those unable to make the squad also get an opportunity to use the facilities. It looks like many future High School and College players will be developed by this program. The senior boys who are participating are: Ed Jeffers, Sid Tanenzaph, Artie Kaplan, Paul Rosenberg, Doug Kriegel, Mike Ginsberg, Sandy Fenichel, Elihu Leifer, Joel Nisselson, David Levy, Martin Schwam and Steve Horowitz.

The Cub players are: Stanley Wolfe, Joseph Moskowitz, Gary Wohl, Roger Paley, Stu Goldberg, Richard Moskowitz, John Moskowitz, Simon Milberg and Jerry Gold.

Another activity popular with the boys is ping-pong. A tournament will be held in the near future and prizes will be awarded in the various divisions to the winning players. Also a swimming meet will be sponsored for those who are interested in the sport.

Get busy boys and practice up for these gala events.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Irving Halperin of 748 St. Marks Avenue on the celebration of the Bar Mitzvah of their son, Robert, at the Center this Sabbath morning, January 29th. Congratulations also to the grandparents, Mr. and Mrs. Louis Halperin.

YOUNG FOLKS LEAGUE NEWS

SOME of our members have found a wonderful way to spend their Tuesday evenings. At 9:00 p.m., they gather in the small workshop in the Academy Building in the rear of the Center, to create useful and artistic objects. There, in this small nook, an atmosphere of gay informality and friendship prevails.

This year, our Program Committee is running a series on the subject "Great Jewish Books."

We have already had the pleasure of attending the first three of such programs. Our own Rabbi Benjamin Kreitman delivered the first lecture on "The Five Books of the Bible." Second in the series, was a lecture on the Talmud by Rabbi Margolis, of Temple Beth El of Manhattan Beach.

On January 26, 1955, the third program in this series was presented and deviated slightly from what is customarily considered classic Hebrew literature. Our guest, Rabbi Max Schenk of Congregation Shaare Zedek, discussed Milton Steinberg's book, "Basic Judaism."

The fourth and last in this series will be presented at a later date.

Our members are looking forward to the opportunity of attending the annual National Convention of the Young People's League of the United Synagogue of America to be held this year at the Willard Hotel, Washington, D. C. The convention will start Thursday, February 18, and will end on Tuesday, February 22. Reservations will be accepted for both three and four days. The approximate cost for a four-day stay is \$70.00.

Schedule of Coming Events

Regular Wednesday Night Meetings

February 2, 1955—Paper Bag Dramatics, Ike Gross, Chairman.

February 9, 1955 — Second in Center Forum Series, Rabbi Leo Jung will be guest speaker.

February 16, 1955—A Night of Jewish Music, Rhoda Soicher, Chairman.

February 23, 1955 — YPL Convention Report.

All of these programs will be followed by refreshments and dancing. Admission will be upon presentation of a Center Membership Card only.

Other Events

Sunday, January 30, 1955; 2:00 p.m.—Bowling at Kings Recreation Center, Clarkson and New York Avenues, Brooklyn, New York, and every Sunday thereafter.

Tuesdays, February 1 and February 15, 1955—Arts and Crafts Interest Group.

Friday, February 4, 1955—Young Folk's League Oneg Shabat, following the late Friday night service and every Friday night thereafter.

Tuesdays, February 8 and February 22, 1955 — Bridge and Scrabble Interest Group.

Special Events

Sunday, February 6, 1955; 8:30 p.m.—Dance sponsored by the New York Region of the Young People's League, to be held at the Brooklyn Jewish Center. All members and their friends are invited to attend. Contribution \$2.00.

Friday, February 18, 1955; Tuesday, February 22, 1955 — YPL Convention, Willard Hotel, Washington, D. C. See Article.

Every Monday and Thursday—Dramatic Group castings and rehearsals.

MICHAEL J. ROSENFELD,
President.

THE JUNIOR LEAGUES

BOTH Junior Leagues now have two sets of officers, duly elected and installed. In order to maintain continuity through the summer months, the terms of office coincide with the calendar year.

On January 13, both Junior Leagues met independently during the early part of the evening to transact their respective business affairs. They then merged for movie night.

To celebrate the conclusion of final school examinations, Junior League B sponsored a talent show on January 27, and Junior League A will have a program of folk singing and dancing on February 3.

The second in the series on the American Jewish Tercentenary will be given on February 10 by Junior League B. With the historical facts covered so ably on November 18 and repeated for the community at the Late Friday Night Services on December 24, the members

A "Thank You" to all our Well-Wishers

On behalf of ourselves, and on behalf of everyone associated with the Brooklyn Jewish Center, we want to extend our sincere thanks to the scores of rabbis, distinguished laymen, and presidents of congregations who sent us their congratulations and good wishes on the occasion of the 35th anniversary which we recently commemorated.

It is good to know that we have so many friends who shared with us this grand "simchah," and we hope that we may continue to enjoy their friendship and cooperation for many years to come.

ISRAEL H. LEVINTHAL, Rabbi,
DR. MOSES SPATT, President.

Register Your Child Now! in the CENTER ACADEMY of the

BROOKLYN JEWISH CENTER
A Progressive Day School which meets the needs of the modern American - Jewish Child.
A few vacancies are available for the February semester.
For Information
Call, HYacinth 3 - 8800
(9:30 a.m. to 4:00 p.m.)

A GALA WEEKEND! SISTERHOOD

In conjunction with the
Social Committee of the Center
at

LAUREL IN THE PINES

Lakewood, N. J.

Friday, March 4 - Sunday, March 6
All members invited—for reservations call Mrs. Carl A. Kahn, SL 6-4088 or Harold M. Brown, BU 2-5822.

will consider the significance of this observance to Jewish youth.

For February 17, a special square dance program will be staged by both Junior Leagues.

The Junior Leagues are the Center's teen-age college groups. They meet on alternate Thursday evenings and sponsor interest activities on those Thursdays when they are not scheduled to meet.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The period between February 5th and March 5th ushers in the 11th Annual Jewish Music Festival sponsored by the National Jewish Music Council. The theme of the Festival this year is, appropriately enough, the American Jewish Tercentenary. We in Sisterhood are promulgating this theme by presenting our own Musical Festival on the evening of February 24th. Details of this performance will be found elsewhere on this page.

The Council aims to enrich American Jewish culture by highlighting its musical heritage. The Center is particularly fortunate to have on its staff one of the leading exponents of Jewish music, the noted composer and conductor, Mr. Sholom Secunda. Through his affiliation with the Center he has constantly endeavored to elevate the standards of Jewish music in content and performance and to accord it dignity and status. We are grateful for this opportunity to express our appreciation to Mr. Secunda, to Cantor William Sauler, and to the men and women comprising our Choral Group, for their dedicated efforts to integrate Jewish music into the cultural life of our community.

BEATRICE SCHAEFFER,
President.

Book Month - Hanukkah Celebration

Members who were unable to attend our joint Hanukkah and Jewish Book Month celebration on December 22 missed a most enlightening and lively description by our President, Mrs. Beatrice Schaeffer, of the National Women's League Biennial Convention held recently in Cleveland. But it is published in this issue of the *Review*.

Making her debut on our program committee, Mrs. Dorothy Langer, Chairman for the afternoon, presented Sarah Kushner, whose story of Hanukkah preceded a most impressive candle-lighting ceremony, with Cantor William Sauler as soloist and eight of our Sisterhood members, each of whom lit a candle, re-

cited an appropriate verse and passed the light of Torah, the word of God, to the next participant.

"Reading Adventures in Jewish Life," the subject of a brilliant exposition and direction for the enjoyment of Jewish literature, was delivered by Mrs. Dorothy Alofsin, noted author of many Jewish books for adults and children, and proved to be a singular delight and a veritable capsule course in the best methods and the best results to be obtained from a regular self-assignment of reading. She recommended a host of books covering a wide range of Jewish interests, most of which are to be found on the shelves of our own Center Library.

Cheer Fund Contributions

Because of the overwhelming number of contributors this month to our Cheer Fund, we ask your kind indulgence if we omit the reasons for the donations and mention only, with our sincerest gratitude and thanks, the names of the donors, as follows: Mesdames Luba Aminoff, Rose Bromberg, Fanny Buchman, Rose Davis, Sarah Epstein, P. Gutchman, Sadie Kaufmann, Sarah Klinghoffer, Sarah Kushner, Sadie Kurtzman, Dorothy Langer, Lil Levy, Gert Levitt, Lil Lowenfeld, Margie Lovett, Elizabeth Levingson, Bessie Miller, Doris Matikow, Mollie Meyer, Jean Newirth, Meyer Pashenz, Cele Rogovin, Martha Rothstein, Kate Salit, Edith Sauler, Bea Schaeffer, Sid Schnall, Bea Stermann, M. Zankel.

Kiddush Dates

The Junior Congregation will enjoy a Kiddush on Saturday, February 20th, to be given by Mrs. Fanny Buchman, chairman of our Kiddush Committee, in honor of the birth of a grandson to her children, Mr. and Mrs. Lewis Buchman. Celebrate your "simchas" by sponsoring a Kiddush for our children's congregations. Call Mrs. Buchman, PResident 4-3334.

March of Dimes and Red Cross

Send your checks to the March of Dimes and the Red Cross through our Sisterhood, by either mentioning your affiliation with us, or by making them payable to the drive and mailing them to

us, for wholesale donations. Mollie Meyer is our Red Cross chairman.

Torah Fund Luncheon

Our 19th Annual Torah Fund Luncheon to be held on Wednesday, March 16th, promises to be a most unusual and magnificent function. According to Chairman Edith Sauler, "Chai" Chairman Mollie Markowe, and Sadie Kurtzman and Peggy Sonnenberg, co-chairmen, a new decor, a new kind of program, a new method of approach and many new contributors will help to make this a most memorable day. Our own Sisterhood Players will present a meaningful dramatization, "The Escapist Jewess," Rabbi Kreitman will deliver a message appropriately designed for the occasion, and Mascha Benya, the internationally famous soprano, will delight the audience with a medley of familiar songs. Subscription will be \$6.11 per guest, including gratuities. "Chai" club membership, at \$18 per person, permits you not only to enjoy a gala club affair on February 28th, but allows you the privilege of bringing a non-member as your guest to the Torah Luncheon on March 16th. Open thy heart *AND THY PURSE* to Torah!

United Jewish Appeal

Mollie Meyer, "over-all" UJA chairman, is pleased to announce that Mrs. Fred (Rea) Zimmerman will assume the active chairmanship of the UJA drive for Sisterhood. Make a date to attend the opening Rally on Monday, February 14, at the Hotel Astor at 10:30, when an inspiring program with important notables present, will be enjoyed.

Women's League Notes

Brooklyn Branch invites all Sisterhood members to its meeting on Monday, February 7th, at the Flatbush Jewish Center. Luncheon will be served from 12-1. Workshops on Leadership and Publicity will be treated by national figures. Note also to make your reservation for the "Chai" Luncheon to be held at the East Midwood Jewish Center to be held on Monday, February 28th.

United Synagogue Kinus

During the week-end of February 4th-6th, our Sisterhood will provide the hospitality, including luncheon, Oneg Shabbat, Saturday evening dance and shelter for out-of-town youths, on behalf of the Youth Activities Department of our Center who will be the hosts at a

borough-wide get-together (Kinus) of teen-agers representing the U.S.Y. groups, meeting to enjoy a week-end of joint worship, panel discussions, gayety and spiritual and cultural nutriment—a most commendable experiment and experience. Call the Center immediately and offer your home to these out-of-town youngsters.

Federation Jewish Philanthropies

Chairman Mrs. A. David Benjamin is proud to report that our women contributed over \$5,000 to Federation in its recent drive, and that as a result of the efforts of her co-chairman, Dorothy Gottlieb, who brought more than 40 Sisterhood women to their December Rally, the latter won an award of a week-end trip to a popular resort.

Letter to a Proud Mother

"Thank you for your lovely gift, a copy of 'The Jewish Home Beautiful,' so appropriate to a Jewish bride. With the example of my mother, the encouragement of Sisterhood in the ways of Judaism, and the possession of so perfect an acquisition to a Jewish home, I have every reason to be, not only a good cook, but a fine Jewish woman. I shall try to be both." Ruth Klinghoffer Bernstein.

Week-end at Lakewood

Make your reservations with Mrs. Carl A. Kahn, SL 6-4088, to join your Sisterhood friends at a gala week-end, designed for your pleasure, at the Laurel in the Pines, Lakewood, New Jersey, from Friday, March 4th, through Sunday, March 6th. Nominal rates, planned programs and entertainment. Great fun ahead!

Young Married Group

THE Young Married Group continues to meet the second and fourth Tuesday evenings of each month. As we go into the second half of our season we bring to the attention of our members the following important dates:

February 7: Dinner in honor of Dr. Israel Levinthal and the Fellowship being established in his name at the Jewish Theological Seminary of America. All of the members of our group are requested to make dinner reservations for this gala event.

February 8: For our regular meeting we have scheduled an evening devoted to information regarding the world-wide operations of the Sanger Institutes.

Nominating Committee

Sisterhood Nominating Committee, with Lil Lowenfeld as Chairman, is now functioning. Members on her committee include Mesdames Sarah Epstein, Esther Feit, Mary Kahn, Margaret Levy, Hattie Roth and Ida (Buttons) Sandler. Make your recommendations of new executive Board members to them.

Sisterhood Conducts Friday Night Service

Mrs. Sarah Epstein, Chairman, is planning an excellent topic and a roster of fine panelists to participate in our annual Friday Evening Services, to be conducted on March 11th.

Calendar of Events

Mon., February 7th — Brooklyn Branch Women's League meeting at Flatbush Jewish Center 12 noon.

Mon., February 14th—UJA Rally, Astor Hotel, 10:30 a.m.

Mon., February 14th—Sisterhood Executive Board meeting, 1 p.m.

Thurs., February 24th — Jewish Music Month Celebration, 8:15 p.m.

Mon., February 28th—"Chai" Luncheon, Brooklyn Women's League, East Midwood Jewish Center.

Fri.-Sun., March 4th-6th — Sisterhood weekend at Laurel-in-the-Pines, Lakewood, N. J.

Fri., March 11th — Sisterhood conducts Friday Evening Services. Mrs. Sarah Epstein, chairman.

Wed., March 16th—19th Annual Torah Fund Luncheon. Edith Sauler, chmn.

Further details will follow.

February 22: The Young Married Group will celebrate Jewish Music Month with appropriate festivities.

For those of our members who must plan far in advance we hereby put up the first notice concerning our annual affair, scheduled for Saturday evening, May 7. Please reserve the date. Further information will appear in later editions of the *Bulletin* and the *Review*.

Urge your friends to join the Center; to those newly married or young families the Young Married Group offers the finest in Jewish Center affiliation.

DAVID GOLD,
President.

CENTER ACADEMY NEWS

WE ALL gathered as parents and friends of the Center Academy, at our annual theatre party on Thursday, December 16th. The presence of old friends whom we do not see as often as we'd like, graduates of the school who have grown up and other good friends added to the congeniality of the occasion.

Behind the scenes of such enjoyment is always the Scholarship Fund of the Center Academy. Just behind the scenes of the Scholarship Fund are boys and girls for whom the assistance of the Scholarship Fund means the easing of family burdens sufficient to make the good life at our Center Academy possible for them.

* * *

The Tu B'shevat assembly will be held on Monday, February 7th, at which an Israeli movie will be shown and the Third Grade will present a playlet. The drive for the Jewish National Fund will be terminated on that date.

* * *

The Fifth Grade is beginning the study of the Book of Joshua, while the pupils of the Eighth Grade have undertaken the study of the Second Kings, as a voluntary assignment.

* * *

The February P.T.A. meeting, Wednesday, February 14th, at 8:30 P.M., will mark the celebration of Jewish Music Month. The principal speaker of the evening will be Dr. Benjamin Kreitman, Rabbi of the Brooklyn Jewish Center.

* * *

The school dramatic department of the Jewish Education Committee under the direction of Mr. Samuel J. Citron is publishing a series of playlets written and performed by students. The first of the series will be the Hebrew play written by the Graduating Class of 1954 of the Center Academy, dealing with the life of the Jews in the United States. Upon its publication copies of the play will be distributed to the students of the Center Academy.

* * *

The last P.T.A. Meeting was held on Tuesday, January 18th, at 8:30 P.M. Dr. Stanley R. Lesser spoke on the "Common Emotional Problems of Children."

NATIONAL WOMEN'S LEAGUE CONVENTION REPORT

Delivered at December Sisterhood Meeting

By BEATRICE SCHAEFFER, President

EMBARKED on a wonderful adventure last month, and I'd like to tell you about it, but you must understand that this must be a capsule account.

I was privileged to serve as Sisterhood delegate to the Biennial Convention of National Women's League, held in Cleveland. Many of us went by plane and as our plane ascended gradually until we were 14,000 feet up, one of the women who had never flown before became rather frightened. I tried to reassure her and quite spontaneously said the only words I could think of to comfort her, "Don't be afraid—God is our co-pilot." We were all relieved when we realized that the Almighty was watching over our plane.

We arrived in Cleveland in time to attend the opening session that Sunday night. We were driven in chartered buses to the Park Synagogue, in the suburbs of Cleveland. It is a fabulous building, situated in a magnificent wooded park. The synagogue is built in a complete circle, enclosed in glass. It is a study in contrasts because the architecture is ultra modern and yet strangely reminiscent of the oriental splendors of the East. (Confidentially, it reminded me of a Cecil B. DeMille movie setting.) But upon entering it, one immediately has a feeling of reverence and is aware that this is a sanctuary—a House of God.

The opening session was dedicated to the American Jewish Tercentenary and our guest speaker was that brilliant and dynamic orator, Rabbi Robert Gordis, of Rockaway Park. At the end of the evening we were all invited to tour the building—the bright-looking classrooms with the picture windows, where 1800 children attend Hebrew School—the luxuriously furnished Rabbi's study, the spacious meeting rooms. But in all that modern magnificence and grandeur, I could not help but yearn for our own Brooklyn Jewish Center, where the very walls breathe tradition and holiness. Then we were tendered a reception by all the Cleveland Sisterhoods, who were most

gracious and hospitable.

The session began in an auspicious manner for us because it was the occasion for the induction of the Brooklyn sisterhoods into a Branch—the 21st Branch of Women's League, and as Mrs. Siner, the National President, so aptly put it, "We have now reached our majority—21." When Mrs. Albert Fried, the newly elected president of Brooklyn Branch, acknowledged the congratulations and good wishes extended to us, we, the 25 Brooklyn delegates present, rose with her to recite in unison the traditional *shebeckiyannu*. And just as the children of Israel, when offered the Covenant of the Law, replied, "We shall do and we shall obey"—so we too pledged to intensify our efforts and to cooperate wholeheartedly with our parent organization. Mrs. Siner gave us a very factual report, embracing the two years of Women's League activities since the last Convention. We learned that Women's League now is comprised of 607 Sisterhoods in the U. S. and Canada, including 21 Branches and a membership of 162,000 women. She then touched on all the many facets of Women's League work. Among the many activities she mentioned was one that perhaps many of us are not familiar with. She told us of an orientation course on the work of Women's League that she conducted at the Seminary, so that our future rabbis would know of the important work Women's League is doing and of the significant role that the Sisterhoods play in their congregations. This Convention brought her administration to a close—it was one marked by her grace and eloquence as well as by her unique talents as a president.

That evening we attended a most unusual session—a radical departure from anything that had ever been attempted previously. 800 delegates from all over the U. S. and Canada, in Convention assembled, went to school—in a "mass" study hall that filled the grand ballroom of the hotel. We were there to study and to learn, to really become imbued

with the theme of the Convention, "Open My Heart to Thy Torah." Our teachers were those eminently brilliant scholars, Dr. Max Arzt and Dr. Simon Greenberg, both vice-chancellors of the Jewish Theological Seminary. Rabbi Arzt, whose topic was "The Conservative Approach to Judaism," said in part: "A living thing is not rigid—it is subject to growth—like Judaism. There is inherent in Judaism a type of variation and diversity. Judaism can no longer be a strait-jacket—but it can and should be a pattern. This pattern must be retained. . . . We must register as citizens of a great empire—the Peoplehood of Israel—in which every Jew is a commander-in-chief."

Dr. Greenberg followed Dr. Arzt. By this time it was after 10 o'clock, but he won us over completely when he said, "I won't mind if you take a little nap—and if you see your neighbor sleeping—don't nudge her—let her sleep!"

I would like to impart to you just a little of what was taught us that night. Dr. Greenberg, whose topic was "The Meaning of Prayer," told us there were three types of prayers—the prayer of praise—of request—of thanksgiving. The psalmists express praise as an essential emotion of awe, of reverence, of humility. He explained that worship is not merely an appeal to the emotions but rather to the conscious intellect. He went on to say that jealousy is rooted in personal dissatisfaction—there is no human being that hasn't experienced jealousy—we won't be human otherwise, but there is the intellectual maturity that most of us possess, and which we must utilize until we have conquered these petty feelings. The many people of our faith who are unaffiliated with any synagogue because they claim Judaism offers them nothing when they are emotionally troubled should have been in that audience.

Then Dr. Greenberg spoke of prayers of request. "Don't be afraid that you will not be heard," he said. "He who created the eyes and ears can see and hear us." But request knowledge, understand-

ing and good judgment, Dr. Greenberg told us. Judaism teaches us what to ask for and prayer will teach us how to be in control of ourselves.

The next morning we assembled for a second lesson at this Torah Study Institute, to be served a Mental Menu. Dr. Arzt emphasized that Judaism in 1955 cannot be static—the pattern must be retained, but we must make allowances for personal and spiritual differences. He reiterated that in the conservative approach to Judaism there is no set, rigid standard. Everyone is encouraged to lead a full Jewish life, but in the final analysis each person must decide for himself how much he will observe. There are differences of opinion in how people should observe Judaism but we must respect these differences.

I left that study hall with a resurgence of religious feeling. I hope I have conveyed some of this spirit to you. I have already discussed with Rabbi Kreitman the idea of having a similar Torah Study Institute at our Sisterhood—I hope to do this very soon because I know you will be as inspired as I was.

The afternoon sessions at Convention were devoted to workshops on the various phases of Sisterhood activities. We were asked to attend clinics on programming, Social Actions, Torah Fund, Youth Activities, Books and Publications, Membership, Judaism in the Home, Cooperation with Other Organizations—to name only a few. To accomplish all this was an impossible task. I found myself literally racing from one meeting room to another, trying to absorb a little of each. In the Publicity workshop the discussion centered around how to get more people to attend Synagogue services—and the chairman said: “We can’t make people drink—but we can make them thirsty for knowledge of Judaism.” One of the slogans they suggested in their publicity notices was, “All work and no *pray* is not the Jewish way.” I thought it rather amusing but effective, so if we use it sometime, you’ll know I got it from the Convention.

The evening’s session was called “Two Way Passage—Israel and America.” The ballroom was crowded to capacity. That afternoon we heard Dr. Jacob Fried, the Executive Director of the Braille Institute, who told us of some of the remark-

able accomplishments of that organization. There is now a Hebrew-English prayer book in Braille and a library where Jewish blind children, formerly cut off from Judaism, can read and study. And for the elderly blind, who cannot learn Braille, they have compiled a Talking Book—that is, phonograph records of Jewish stories. I was glad to report that our Sisterhood is donating to this very worthy cause.

There was a session devoted to Social Actions, and later we heard an address by Mr. Irving Kane, a leading citizen of Cleveland, who spoke the words that cannot be too often repeated, that no group should consider itself secure unless *all* groups are secure.

On the final day of Convention, we met in plenary session in the morning to vote on resolutions which had been presented to us. I took great pride in the fact that one of them was offered by one of our own members, Mrs. Haninah Jaffe, who had telegraphed it to the Convention since she could not attend in person. Permit me to read it to you (read from paper). This was passed unanimously, along with many others which time does *not* permit me to read—and on behalf of all of us I want to thank Mrs. Jaffe for her interest and zeal in seeing that this resolution was presented. We were also asked to vote on standing committees included in the Constitution. After much discussion all the delegates voted overwhelmingly to include a separate committee for the United Nations, because of its great importance, and because Women’s League is a non-governmental agency of the U.N.

The afternoon was again devoted to workshops and concurrent clinics and I again tried to cover as many as I could—to learn, to be inspired—so that I could in turn bring some of the knowledge I had gained back to you. At the Social Actions session which I attended, one of the speakers said, “We cannot all agree on different theologies, but all faiths can agree on the Brotherhood of Man.” Here we were urged to take trips to the U.N., to send letters and telegraphs to our legislators on vital issues—and I was glad that our Social Actions Chairman, Mrs. Gluckstein, has followed these directives.

And then we assembled for the last evening of Convention. The Convention

Banquet, dedicated to the Seminary and the Torah Fund, brought the Convention to a glorious finale. The American, Israel and British flags flanked the dais, and we all rose to sing the anthems, including “God Save our Gracious Queen,” in deference to the many Canadian delegates present. It was a thrilling moment. Dr. Louis Finkelstein, Chancellor of the Seminary, was our guest speaker. Much of his talk was devoted to the story of Rabbi Akiba, who lived over 1700 years ago and who spent the first 40 years of his life as an ignorant man. And the mystery is that he achieved all of his knowledge after 40 years of ignorance. The story is truly an adventure in learning and love. Rachel, his wife, influenced him to become the leading protagonist of Torah—she even sold her hair that Akiba might continue his studies. Dr. Finkelstein went on to say that while this is not required of us today, great sacrifices must still be made by students and by those who support Torah. The Temple was destroyed, continued Dr. Finkelstein, but Rabbi Akiba told the stunned people that God is everywhere—not only in the temple. A thousand temples sprang up wherever a school existed. Dr. Finkelstein concluded his address, which, incidentally was broadcast over the radio, by saying, “We cannot understand the present unless we know the past. The Babylonian Academy influenced the thought of Jews in ancient days—in our time it is the Jewish Theological Seminary that is the Academy of learning—its principles and precepts are interwoven with the civilization of the world.”

A very inspiring installation ceremony brought the Convention to a close. Mrs. Louis Sussman, whom many of us are privileged to know—she conducted a Leadership Course for us recently—was elected to the National presidency to succeed Mrs. Siner. And with the spontaneous and enthusiastic round of applause in tribute to her, we were again inspired to rededicate ourselves and to pronounce, as if in prayer, the theme of the Convention, “Open my Heart Unto Thy Torah—that my soul may pursue Thy Commandments.”

A LETTER FROM CHANAH, A FRIEND

(Continued from page 4)

came . . . today we have about 360 Jewish families) . . . they live all over the town. And, when you are far from a Center, which contained ALL Jewish activity, and you have to improvise places, means . . . to maintain and continue your Jewish training . . . if you didn't have a training and a background as given you by the Brooklyn Jewish Center and Rabbi Levinthal, then just because some things might be a bit hard to arrange and a wee bit unusual, you wouldn't care and take the easy way out which is to do nothing. Milton and I are never concerned with the *different* views that are expressed and the different methods of observing, but we are greatly disturbed by the *indifference* shown at times.

"It is true that I was reared in a distinctly different environment from that of our girls, and it is true that now we are active members of the Reform Temple, but we are *active*. We are proud of our background, training and associations and we are not through trying to learn. We attend the Institutes of Judaism each summer (sponsored by B'nai B'rith) which we refer to privately as Returns to Religion instead of the colloquial expression Retreat.

"All of the things that we do could never be accomplished without those formative years . . . at the Center and under Rabbi Levinthal.

"You know, every time I go out of town and have the occasion to meet the

rabbis, as one does at a function, or whenever we have a visiting rabbi in Austin for an occasion, generally as soon as introductions are over, the rabbi will remark that I do not sound like a Texan and certainly I must be from New York. That generally leads to where did you live and where did you go to school, etc. and etc. . . . and as soon as I mention the Center, it is as if huge spotlights were thrown on, and the sky opened up with its tremendous rays of light . . . the rabbi's eyes will twinkle and he will inevitably lean over and say 'Did you know Rabbi Levinthal?' I immediately correct their tense and say that I do know him . . . and then . . . YOUR ears oughta start tickling! The wonderful things that they say! And I beam more and more and get chestier and chestier.

"So . . . even tho 'Thanks' is a very corny expression, there really isn't any word in the dictionary that connotes the same thought, and even tho people as grand and wonderful as you do not do things for thanks . . . you do things for many other deeper reasons . . . but . . . sincerely and genuinely, thanks.

Sholom U'vrocho

Chanah

Mrs. Milton T. Smith."

Many are the achievements of our Center of which we are proud. But our greatest achievement is the influence we have had on the minds and hearts of our young people. Chanah's letter is the fin-

est, most eloquent testimony to that influence. It is such a letter, which expressed the deepest feelings of her heart, that should give all of us new strength and added inspiration to continue the sacred work to which our Center is dedicated.

ISRAEL H. LEVINTHAL

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books, Taleisim and books for our library:

Charles H. Bellin.

Ira Bohrer.

Mr. and Mrs. Murray Goldsmith in honor of the birth of a grandchild.

Mrs. Joseph Horowitz.

Dr. and Mrs. Israel H. Levinthal.

The Phi Kappa Tau Fraternity of Hobart College in memory of Dr. David Kuperstein.

The Spiegel Family.

"Father and Son" Sunday In Gym Feb. 6

As inaugurated recently, the first Sunday of each month has been designated as "Father and Son" Sunday. Members are invited to attend the gym together with their sons of 10 years of age and over between the hours of 10 a.m. to 2 p.m. only. It has proven to be a most enjoyable pastime and playtime for both fathers and sons. Join the next session on Sunday, February 6th, and see for yourself why the innovation of "Father and Son" day has met with huge success.

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